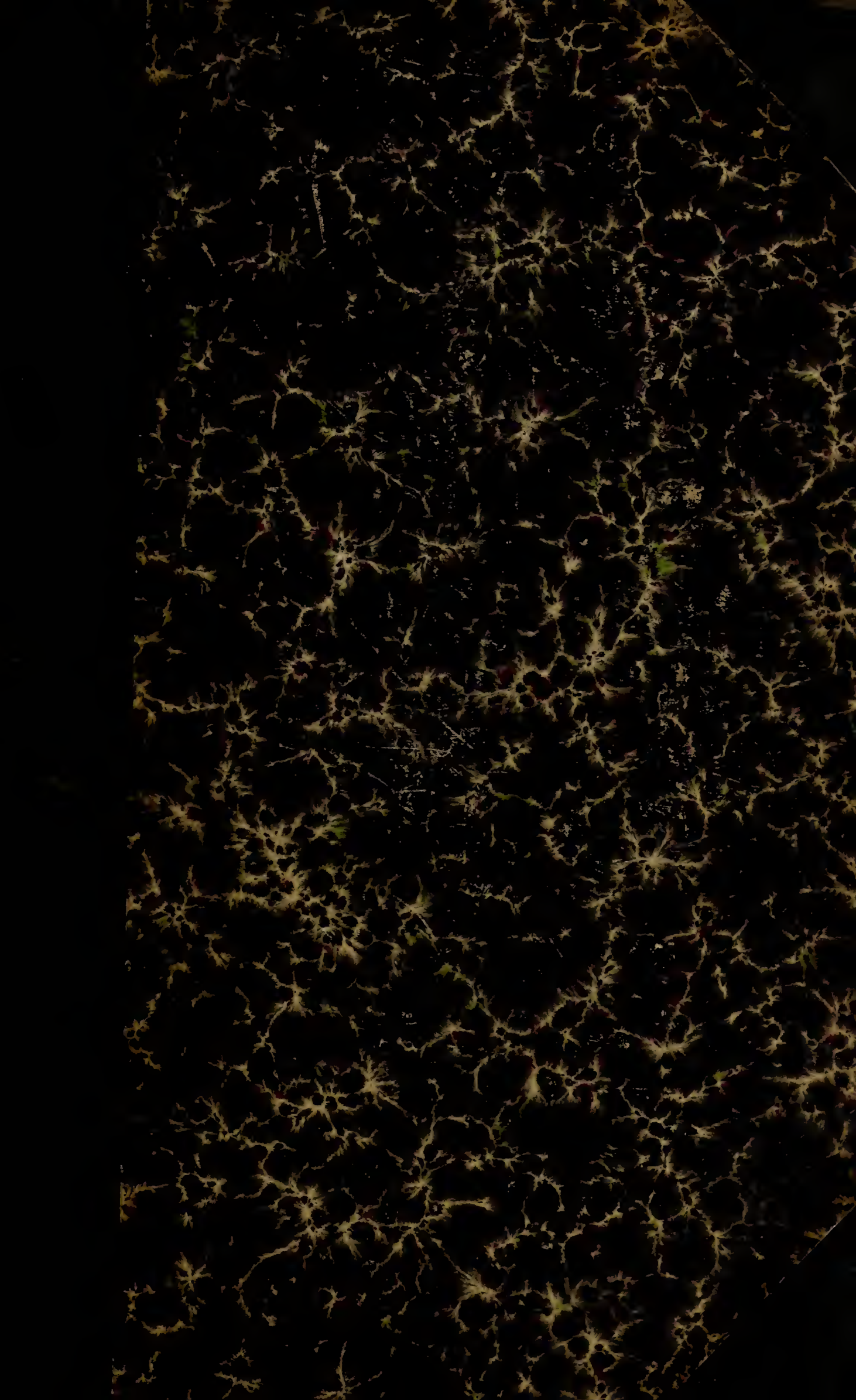


EX BIBLIOTHECA
Collegii St. F. Xaverii.

Sect 051
Lib W81
Vol 2526 Cop 1

Acces 22813

SECT. B SHEL

THE
WOODSTOCK LETTERS

VOL. XXVI. No. 3.

JAMAICA—A VISIT TO PORT ANTONIO.

A Letter from Father J. J. Collins.

26 North St., Kingston,
July 12, 1897.

Rev. Dear Father,
P. C.

I promised Father Pardow that I would give a brief account of a trip to Port Antonio, which I made last year to look after some Catholics who were employed in building a railroad from that town to Bog Walk to connect there with a short line to Kingston. Port Antonio is a small sea coast town about sixty miles to the northeast of Kingston. Its population is about 2000, and its importance is due chiefly to the fruit trade. Not far back in the history of Jamaica sugar was king, but fruit has now come to the fore, and sugar is only a poor second, and it looks as if this commodity will become extinct, if it is not speedily protected by bounties. The old Yankee skipper who is the father of the Jamaica fruit trade, selected Port Antonio as the base of operations. This has caused it to become the most important town in Jamaica after Kingston. The number of vessels to report and clear from Port Antonio is nearly the same as from Kingston. Five steamers carrying an average of 10,000 bunches of bananas clear from the Port every week at this season. The steamers sail from Boston, Baltimore, New York and Philadelphia. It was to this Port that I directed my steps, 23 March, '96. It is reached by mail coach in forty-eight hours, by coastal steamer in twelve

hours, and within the past few months, since the railroad opened up, in four hours by train.

It is almost incredible how little we knew about the north side of the Island a year ago. To show the truth of this statement I need only say that the American Construction Co., which built the railroad, located in Port Antonio, and was there over a year before we knew anything about its make up. But one day the quiet of North St. was broken by the loud voice of a Knoxville contractor's wife. She had come to see the bishop and it only required a glance at her to see that she was not in a joking humor. When his Lordship appeared she said with a show of true Catholic deference, "Bishop, what kind of people are you over here? Why, I reckon you are as bad as the natives, a young man of our parts died in Port Antonio the other day without a priest." When she sufficiently recovered from the first shock of meeting a bishop, his Lordship calmly told her that not he but they were to blame. They should have called upon him, or written him, as we had no station there and only once in a blue moon a father went to that side. He deeply regretted the unfortunate death of the young man, and was ready to do all in his power to prevent a recurrence of the kind. She then said that most of the Catholics had returned to the States, but the few who remained would be glad to see a priest. I was at once instructed by his Lordship to take the next steamer for Port Antonio. Two small coastal steamers make up the round of the Island every week. It is their business to deliver the freight brought out from England and America for the out ports, but discharged from the big steamers in Kingston on account of the conveniences of harbor, docks, store houses, etc. On the morning of the 23rd therefore, Mass over, I had my coffee, took a 'bus and was soon on board the "Spey," which is the coastal service boat for the Royal Mail Line of Steamers. I had a word with the captain and sat down when my attention was drawn to a party of five coming on board preceded by a black man who seemed to be playing the dual role of guide and servant. He had a bundle of walking sticks in one hand and a few bags in the other. I observed that the whole party wore glasses. Their accent was neither good English nor good American. I felt sure that they had a bit of the old Elm in their pockets, my imagination was fanned by the east wind, and I had a vision of the "Common." I had not gone to Boston, but Boston had come to me. If I wanted any further proof for my conclusion it was in evidence in their capacity for en-

quiry. But the clock had gone seven, and an Englishman is nothing, if not punctual.

Seven was the hour for starting, and we were now steaming out of the Kingston harbor, one of the finest in the world, and over what remains of the city of Old Port Royal, which sunk into the briny deep many fathoms at high noon one bright summer's day two centuries ago. Here my countrymen had a feast for their *ingenium curiosum.* They wanted to know how far down is the old city. Whether it can be seen on a clear day when the sea is calm, and whether the Americans had ever gone down there to bring up the gold and things, and other questions galore. We were soon steaming along a few miles off the coast, and the "Doctor" was coming up in a way to make land lubbers dizzy. The big seas sent their spray over the pilot house, and our visitors succumbed one by one to the horrors of *mal de mer.* In the meanwhile I moved about a bit among the officers and crew in search of Catholics. None was to be found. I however got into conversation with a young business man of Port Antonio who has since placed himself under instruction, I hope to baptize him when I go to Port Antonio in August. We rounded the easternmost point of land at noon, Morant Point, on which stands a lighthouse, and within a half mile out to sea, the wreck of the steamer "Golden Fleece" was to be seen.

On my return journey I stopped at Point Morant about ten miles from the lighthouse to say Mass for a Catholic family, who live here surrounded by practical paganism. The name Catholic is totally unknown. I visited the hot "Baths of St. Thomas ye Apostle." They are about nine miles inland, and much in fashion among the health seekers who come to Jamaica. A large and powerful stream of boiling water bubbles up from the side of the mountain, and within a few yards of it, a stream of cold water of about the same dimensions. A little below the source of these streams is a rudely built stone bath house into which both streams are made to flow. Here by means of iron pipes you may moderate the temperature of the water to suit your taste. The medicinal properties of these baths are highly commended. On my way back to the steamer I made a slight detour to get a glimpse of the "Hall," a palace and fortress, still in a good state of preservation, built by the buccaneers. Many an old legend yet lingers around the place. I met on the way back a Dr. Nayland, a Catholic retired from his profession of medicine and quietly indulging himself in pen keeping. He is from the Southern States and held in great esteem here. The most striking feature

of the Island as one rounds it by sea is the ever presence of Blue Mt. Peak. There the Peak is, ever before you pillowing its head on the rich blue of the tropical sky.

A little after 6 P. M. Port Antonio was reached. I was pushing my way bag in hand through the crowd in the dock when a little black chap with a squeaky voice balled out "French Parson." It was a sign of recognition. I was recognized in a different capacity a few days later. I was out on the railroad line looking up a Chicago man, when I came upon about 200 blacks working in a "cut." I came on them suddenly, as there was a bend in the road, all eyes were fixed upon me, while shovels, picks, wheel-barrows and drills ceased to move. A little black water carrier dropped his pale, and after sizing me up, said, "him write *ta-ra-ra boom di a.*" The spell was broken and the 200 blacks dissolved in a grin. I fancy the little fellow thought the writer of that catchy song the biggest man on earth. In a few minutes after landing I found my way into the office of the American Construction Co., doing business under the name of McDonald & Co. Mr. McDonald is from Knoxville, Tenn. He is a Catholic, a graduate of Tenn. University, and his occupation is railroad building. He is in railroading what Napoleon was in war, full of resources, brilliant and bold to rashness. He is a young man just having turned thirty. Jamaica wanted a railroad, but could pay for it only by instalments. Senators Brice and Morgan had idle cash to invest, and McDonald had brains to let. The result was an agreement. The idle cash thought a cyclone struck it, and Jamaica got its railroad in short order.

Mr. McDonald was delighted to see me. But he said "you have missed your opportunity. If you had come a year ago, you would have had a church built here now." Over a thousand Catholics have come and gone since we began this work, but only a few contractors now remain to get in their final estimates and close up their work. When I smilingly said I thought it strange that he did not let us know of his presence, he answered that he had been railroading for seven years and never had the occasion of reminding the nuns, or the priests of the presence of railroaders. They were on the line almost as soon as the railroaders, and he took good care to insure them a kind reception by sending them over the line in his own team and giving them a good starter. He has known the sisters to collect between $700 and $1000 every month while the work lasted. Some of the contractors make a pot of money, and spend it freely. He here asked me to supper where I

was introduced to several colonels, a few captains, a general and a doctor, all hailing from Tenn. and Ky. They were all Protestants but me. Next morning I said Mass in the large office room for four Catholics, and about a dozen Protestants, Americans, who learning that I was from the States came to have a look at me. After Mass Mr. McDonald placed at my disposal his double team and said "use it father as long as you wish." On enquiry I discovered about six Catholics among the Jamaica creoles. I then started out the line to the Italian camp which was just outside Port Antonio. I found nearly a hundred Italians here. Many of them were sick with fever. I anointed two who were very low. They were all sick at heart and living in a low vile swampy place. They were longing for a chance to return to New York whence they were brought out to Jamaica. The contractors first tried Jamaica laborers, but became so disheartened with the attempt that they had white laborers from the States brought out. These were not a success. One of the contractors said to me, "Father we kept these men together in all parts of the States, but as soon as they reached Jamaica, we could do nothing with them, and they came to grief. The rum and the climate and the habits of the Jamaicans were more than they could stand." Then some of the contractors tried Italian laborers. They sent to a padrone in New York for two hundred men, as an experiment. The padrone was to bring out the men, get them their supplies, and pay them their wages. He was responsible to the contractor for everything. The padrone seems to have been an oily chap who cheated his fellow countrymen out of their honest earnings. This was the cause of their discontent. I need hardly add that the Italian experiment was also a failure, and the contractors were again driven to try the Jamaica laborers. This time with a better result. It was proven that the Jamaican does not know how to work. If he is once trained, he can become an excellent laborer for this kind of work. Some black men came out from the Southern States. They became in the course of time firemen, being far better suited for authority than the Jamaican blacks, who talk too much. They showed themselves steady and thrifty and above the fascination of rum. I found twenty-five black men from the States in one camp, and twenty-three of them had bank accounts. They look down upon the Jamaican blacks, and will tell you "that they don't know notin." I found only one Catholic among all the southern blacks. After I got the padrone to promise faithfully that he would bring all his men to Mass on Sunday, a promise which he never kept, I continued out the

line. About five miles out of Port Antonio I found a contractor, his wife and four children, all Catholics. They induced me to stay over night and give them the consolation of holy Mass. The father and mother came to confession and received holy Communion. My visit was like an angel's to them, they had been in Jamaica over a year, and had seen no priest. Next morning I got a telegram telling me of a dying man ten miles further out. I was speedily on my way. The sick man was in a high fever when I reached him and was almost wholly unconscious, I anointed him. He became conscious shortly. He was a Baltimorean and a brother of the one whose death was the occasion of my visit to Port Antonio. Three brothers came out here to seek their fortunes in railroading. The dead brother had served two terms in the Maryland State Assembly and was one of the most popular men among the railroaders. He became a victim of the Jamaican fever, and his body now lies buried in the Protestant churchyard in Port Antonio. The one whom I attended, recovered, and after meeting many reverses, left the Island together with his sorrowing brother a few months later, both of them broken in health and spirit. They looked upon their affliction and reverses as a punishment from God for opposition to His holy will. Some months before they came to Jamaica their sister showed an evident call to a religious life. Through a false affection for her, they robbed her of the precious gift. In good Jamaica, "fe true," "whom the Gods doom, they first dement."

I continued my journey along the line after I had done what I could for the poor sick man. I arrived in the evening at the mouth of the Spanish River where a Catholic contractor had pitched his camp. He put me up for the night. He and another contractor who had heard of the arrival of a priest in the camp came to confession, heard Mass and received holy Communion next morning. Here I sent Mr. McDonald's team back to Port Antonio and trusted to Providence for means of conveyance from one camp to another. I must say to the honor of the railroaders, I was never allowed to spend a penny. I made two other trips to Port Antonio, and they never cost me a farthing. And what is still more to their credit, they would not let me go by any kind of a conveyance, but would get the very best that could be hired. If I were returning to Kingston by sea they would insist on getting me the very best cabin on a Boston fruit steamer. If I were going further on the line they would not send me on a donkey, or mule, or jaded horse, but on the star horse of their splendid

stables. I mention these because it is a proof of the fine Catholicity of the American. It is such a contrast to the habits of the Jamaicans that it almost dazes one. A priest will sit in the train by the side of a big cultivator, or sugar planter, or pen keeper who will patiently wait till the priest buys a daily paper, and then he will beg the poor priest for a read. This same important individual will bring the latest addition to the family circle for baptism and offer you 25 cents (a shilling) for the service. You know, the reason why the farthing was invented, was to enable Jamaicans to be generous.

As I journeyed along from the Spanish River to Annotto Bay, I fell in with a young Baltimorean who located this new railroad. He is now a division engineer. He is full of the Jesuit of romance and entertains fears of our coming out and taking possession of this Island. He entered Loyola College when very small, but became so attached to his teacher that his people fearing his perversion, took him away and placed him in the McDonough Institute.

Near Annotto Bay I found a batch of men laying track. Six of them were Catholics. I put up in a station newly erected, and next morning at four o'clock, I said Mass for them, at which they all received holy Communion. I heard afterwards that there was one other Catholic who pleaded sickness, and so did not come to Mass. On these occasions I say morning prayers before Mass, preach after the gospel and say thanksgiving prayers after Mass. One of these poor fellows had not been to the sacraments for over twenty years. He said to me when I bade him good bye, "I never thanked God as I did when I saw your cloth come into the camp last night." I know nothing so full of the taste of God as these occasions except a vow day in Frederick and an ordination day in Woodstock.

I unfortunately arrived at the next camp—High Gate—on a rainy day. The men were idle and got to drinking and were beyond the reach of the spiritual. I tried them next morning but it was of no use. One of them said "Father it's no use till I get out of Jamaica." But I could stay no longer, as I had promised to say Mass in Port Antonio on Sunday. I retraced my steps arriving in Port Antonio on Saturday night. I said Mass next morning, and about midday took steamer for Kingston. I made two more trips to Port Antonio before the last of the railroaders took passage for the States, and was always received with the same kindness. Altogether I was presented with over £160—eight hundred dollars.

His Lordship the Bishop, purchased one of the most

beautiful properties in the whole town for a church. But the want of money makes it impossible to build a church now. We can only wait and pray that these good and true Americans who were responsible for my first visit to Port Antonio, may in the providence of God cause the idea which they originated to be carried to completion, and help us to erect in Port Antonio an edifice that will be a worthy memorial of their enterprise and generosity. With kind regards to all, I remain,

Very Truly in Our Lord,

JOHN J. COLLINS, S. J.

FATHER ADRIAN HOECKEN.

A SKETCH.

Father Hoecken died at Marquette College, Milwaukee, on Easter Monday, April 19, 1897, at 6 o'clock A. M. He was born at Tilburg, North Brabant, Holland, March 18, 1815, and he was, therefore, at his death eighty-two years and one month old. He studied his philosophy and theology at the seminary of Bois Le Duc, and was ordained Deacon in May 1839. His pious mother at no small sacrifice to herself, approved his decision to join his brother, Fr. Christian Hoecken, in the Indian missions of the United States. He came to America in 1839, and was admitted as a novice at St. Stanislaus near Florissant, Mo., December 2, 1839. He was ordained a priest in the Cathedral of St. Louis, May 30, 1842, by Bishop Peter Richard Kenrick, who was then coadjutor of Bishop Rosati. Shortly after his ordination to the priesthood he was sent to the Pottowattomie Mission, on Sugar Creek, just outside the western border of Missouri, in what is now Kansas, where his brother, Christian Hoecken, was stationed.

In 1844, he was sent to the Indian Missions of Oregon and the Rocky Mountains. During the seventeen years which he spent in the Rocky Mountains he remained much of that time among the Flathead Indians and their neighboring tribes in Montana, towards the Canadian border. By a very surprising combination of circumstances, Father Hoecken was unavoidably confined for six years among these tribes of Indians, during which he never once beheld a white man, except his lay brother companion, Daniel

Lyons. At length this state of complete seclusion from the civilized world was terminated, by a party of the Hudson Bay Fur Company who chanced to meet with him. His interview with those traders gave him great pleasure; they remained long enough with him to answer a great multitude of questions which he asked, as: "Who is the present pope? Who is now President of the United States? Has there been any great war?" etc.

It was during his lonely stay locked up among the ragged glens and beetling cliffs and dark forests of the Rocky Mountains, that Pius IX. had succeeded Gregory XVI. in the Chair of St. Peter, that the Mexican war had begun and ended; and other changes and events too numerous here to recount. After giving Father Hoecken all the newspapers found in their luggage, his interesting visitors departed on their way towards the Pacific coast. A similar occurrence is recorded in the catalogue of the Vice-Province of Missouri for 1848: referring to the mission among the Blackfoot Indians, it is added: "Duo alii Patres ex Prov. Germ. Super. jam sunt in illa missione, quorum nomina et locus residentiæ adhuc ignota."

Father Hoecken could never be induced to write an account of his missionary work among the Indians of the Rocky Mountains; indeed so excessive was his modesty that on the eve of his "Golden Jubilee" in the Society, he entered upon his annual retreat. The particulars herein recorded were elicited fron him at different times in familiar conversation.

He remained among the Indians seventeen years, or from 1844 till 1861. During this period his missionary excursions extended through Montana, Washington and Oregon; but most of his time was given to the Flatheads, Kallispels and neighboring tribes, within or adjacent to the district now known as the Flathead Reservation.

Among the tribes which he met with, he often mentioned one who possessed no articulate language, but used, in communicating with each other, none but purely guttural and buccal sounds. As they did not employ words divided into syllables by consonants, no interpreter could be found, who could understand their method of talking, if indeed, they could be said to have talked. Lewis and Clark, in 1805, met with a tribe of Indians called by them Ootla Shoots, on the head waters of the Columbia River, who are described by those explorers as conversing only by means of guttural sounds; and they likened the sound of the words used by these savages as "Very exactly like the clucking of a fowl."

During Father Hoecken's long separation from civilized

society, he seems to have given much of his time and special attention to the Flathead Indians, whom he found to be the most docile and the most susceptible of religious influence of all the tribes he attempted to christianize. It was for this tribe that he established the St. Ignatius Mission. In fact, no other tribe of aborigines, in the United States, has been so completely redeemed from the savage state and so perfectly civilized as the Flathead Indians at St. Ignatius Mission. Even before Father Hoecken was recalled from the Mission, on account of lost health, Governor Stephens, in his official report to the Government at Washington had testified that: "The Flatheads were the best of all the Indians" in the national domain. Senator Vest recently, in an able speech before the United States Senate, contending that the care of all the Indian schools should be committed to the Jesuits, gives special praise to the Flathead Indians at St. Ignatius Mission, whom he visited officially, finding them to have reached the white man's grade of Christian civilization. It is surely true that the devoted fathers who have had charge of these Indians since Father Hoecken was recalled, are entitled to a full share of credit for their complete conversion to the faith and still more advanced civilization, but it was Father Hoecken that established St. Ignatius Mission; he began the good work and after a stay of many years among them so impressed them with his teaching and example that it prepared them for what was afterwards accomplished towards their present superior enlightenment.

But Father Hoecken's success as a missionary was not limited to what he achieved for the Flathead Mission; his zeal had a wider scope of action, extending all through Montana, Washington and Oregon. He also founded St. Peter's Mission in Montana, which, perhaps, ranks next to the Flathead in importance and in the good effected.

On August 15, 1851, Fr. William Murphy was installed as Vice-Provincial and Visitor of Missouri; and about the same time, it would seem, the Indian missions of the Rocky Mountains and Oregon were detached from the Vice-Province of Missouri, by the Very Rev. Father General, John Roothan, and taken immediately under his own authority. But Father Hoecken remained in those missions till 1861, when he returned to St. Louis, arriving there June 17, of that year.

Through his long association with the Indians, as his only companions, principally with the Flatheads, having spent the seventeen most impressionable years of his life among them, Father Hoecken became to some extent, identified

with them in sympathy. He acquired very accurate knowledge of their character and he could portray and illustrate their peculiar traits and their striking opinions on subjects within the range of their knowledge, in a most interesting manner. He often spoke of them as having certain delicacies of sentiment and tenderness of affection towards friends and kindred, scarcely to be expected from the savage heart. The Indians loved him, and to this day, I am informed, they speak of him, inquire about him, and some of them, now and then, made their children write letters to him. Father Hoecken was, to the end, an admirer of the Indians, even retaining in some degree, their manner of talking and their forms of expression.

Father Hoecken was also a close and intelligent observer of nature's beauties, and her wonderful works in the mountains, which he could picture, in his somewhat broken English, most graphically: as one instance of remarkable scenery beheld by him, he often spoke of a lake far down below the plain surrounding it. He estimated the distance of the water beneath the surface of the plateau from which he gazed at it, by the time it required a stone dropped from his hands to reach the water, to be more than a thousand feet. As he could not be persuaded to state in writing an account of his performances and his experience among the Indian tribes of the Rocky Mountains, only such fragmentary facts of what concerns that portion of his life are known as were learned from occasional conversations with him; and even in such cases he was strongly inclined to be strictly reticent as to what concerned himself.

In 1861, shortly after his return from the Rocky Mountains, he was assigned to the Osage Mission, where he continued his works of zeal till the summer of 1865, when he was sent to St. Xavier College, Cincinnati. In 1866, a church for the Catholic negroes was established on Longworth Street, Cincinnati, and Father Hoecken was appointed their pastor. The church was dedicated to St. Anne; he procured for the church a painting of St. Benedict of Egypt, representing the saint as entirely black. But his congregation showed much dislike for this painting, declaring to their pastor that they did not believe in "nigger Saints;" and so great was their dissatisfaction, that it was judged expedient to replace it with a painting of St. Peter Claver. He devoted himself very zealously and very perseveringly to the instruction and improvement of his people, not yet risen much above the degraded ignorance and vices, which usually accompanied the state of slavery. By means of schools placed under the care of religious sisters, the children were

elevated to a higher plane as to their manners, their moral conduct, and their knowledge both of religious and secular matters. He found time also to pay regular visits to the prisons, where he accomplished much good for a bad class of human society. He took his satchel along with him, in making these visits to the prisoners, filled with pious objects, and also things to please their palates. At first his satchel was cautiously searched, lest it might contain contraband objects; but his disinterestedness and uprightness of character soon became well known to the officials of the prison, and thereafter he was allowed to go in and out at any hour, unmolested. He continued in these occupations till 1880, when he was removed to St. Charles, Mo., where, owing to his age, lighter duties were assigned to him. In 1883 he went to Parsons, Kansas; and after remaining there three years, he was sent, in 1886 to St. Gall's Church, Milwaukee. There he performed such duties as did not exceed his strength, till finally the increasing weight of years confined him to his room. On December 16, 1894, the new church, the Jesu, under the control of the Rector of Marquette College, Milwaukee, was dedicated to divine service; and at that time St. Gall's Church was finally given up. Father Hoecken then took up his home at Marquette College, his last home in life on earth. During the last three years of his life, he was feeble, both in mind and body; but even when his nature was placed under such disadvantages, his religious spirit was still dominant, and the holy thoughts and purposes that ruled his life, were strong in death.

Father Hoecken was a Jesuit of true and solid devotion who aimed at no object, no end, but his duty of doing the will of God. He seemed never to have lost the simplicity and unfeigned humility of innocent childhood. He had not, perhaps, a great intellect; but he had a heart that greatly loved God, and the good things that lead to God. He had heroic zeal and self-sacrifice; he shunned no suffering, no hardship, in our Lord's service; and hence, he was always in that state in which he neither feared to live nor feared to die. No wonder, then, that God blessed him with peace in his days, and sweet hope in his death. He was a most edifying religious to the very end.

WALTER H. HILL, S. J.

THE RATIO STUDIORUM AND THE AMERICAN COLLEGE.

CANISIUS COLLEGE, BUFFALO, N. Y.,
August, 1897.

REVEREND AND DEAR FATHER,
P. C.

The charters granted by the State of New York to the different educational establishments have, as you are aware, been lately submitted to careful examination by the Regents of the University. They have even threatened to recall the privileges attached to the charter, if the colleges would not fulfil certain conditions. One of these essential conditions is laid down in the law providing that no institution should bear the name of college if it does not do college work. This section of the law, as quoted in the "Handbook of Examination Department of the University of the State of New York," reads thus in Rule 6, § 7, 6:—

"The court and the regents both refuse to recognize as a college or a university an institution which, though taking the name, in reality does work of a lower grade. Colleges of medicine, pharmacy, dentistry, business colleges and all similar professional and technical schools are not registered as colleges. As college is understood an institution which requires for admission four years of academic or high school preparation in addition to the pre-academic or grammar school studies, and which gives four full years of college instruction as a condition of graduation. Institutions with courses equivalent to three years of college work are sometimes registered when they require four full years of academic preparation, as are other institutions that admit after three years of preparation but which require a minimum of four years of college work. In all cases the total of academic and college work must not be less than seven years in advance of grammar school studies or the institution cannot be registered as giving a full college course."

"The court also refuses to recognize as 'study in the college,' work in an academic or lower department conducted and supervised by a college. To be accepted as an equivalent by the regents the work must have been of a college grade."

If the origin and history of the American college are

taken into account, we can hardly wonder at this injunction; we will only be surprised, that this meaning of college and college work has been so recently inculcated. Rules 5 and 6 of the Court of Appeals were adopted October 22, 1894, to take effect January 1, 1895. Since the law has gone into effect, we are compelled to investigate accurately the meaning of the college and college work, and to compare the college as understood by the law with the college as understood by the Society of Jesus. It is the object of this paper to compare both institutions and to suggest a few ideas of how we may comply with the regulations of the State without sacrificing our time-honored Ratio. The writer hopes to show that our Ratio will essentially cover all that is set forth in the modern plan of the Regents; that the method of the Ratio will curb extravagant "fads," and theories of education; and that the Ratio, if well carried out, will aid us, with the help of God, to surpass the other institutions in instruction, which will be solid, harmoniously balanced, and correlated for imparting general culture.

In order to gain a fair idea of the American college, it will be important to dwell briefly upon the college entrance requirements which have kept so many committees at work. Although opinions differ in some minor questions, the entrance examinations in English are so universally adopted that all catalogues give substantially the same requirements. A certain number of books, standard authors, varying more or less every year, must be studied; some of these books are set down for general knowledge, others for accurate study.

As to requirements in other branches, uniformity is not so great. The reader who does not care to spend much time in examining the catalogues of the leading colleges and universities of the East and the West, will find an excellent summary in the "Chicago School Review" of June 1896, which contains a carefully prepared table giving the entrance requirements of some seventy colleges and universities. The following statement embodies such requirements as seem to be universally demanded:—

In Latin. The grammar is supposed to be finished. Also the reading of four books of Cæsar; four or six orations of Cicero; Virgil, books 1–6 of the Æneid or one book of the Æneid and Eclogues; some colleges require 2000 lines of Ovid. Certain authors may sometimes be substituted by an equivalent from other writers. Latin composition consists in translating connected passages of English prose based on the authors. Light reading is generally added.

In Greek. The grammar is required. Often "Goodwin" is

mentioned. The reading of three or four books of the Anabasis or an equivalent from other writings of Xenophon is also required; very many colleges add 1–3 books of the Iliad.

In Mathematics. The general requirements are Arithmetic with the Metric System; Algebra, quadratics included; Plane Geometry, and in many institutions, Solid Geometry.

History. United States, Roman and Greek History; some institutions require English or Mediæval History.

Regarding *Modern Languages*, etc., the tendency is to demand at least one, either German or French. It is noteworthy that great stress is laid on the German language, which in some institutions may be substituted for Greek.

Science seems to find its way slowly, but surely into the secondary school, and some colleges require sciences for admission.

The reader will hardly pass over these requirements without a few criticisms suggesting themselves. Is the examination in English practical? If it seems difficult, nay well nigh impossible, for a student to give an account of these books at a time when he is expected to undergo a severe examination in several other branches, the method itself cannot fail of approbation. Often the young student has gone through a number of well-graded "Readers" in the grammar school, he ought to be fit to read complete works of excellent authors. If the authors are well chosen—they are not well chosen if all Catholic writers are omitted on the list—the reading of a few entire masterpieces will benefit the student more than the reading of many short selections. Such short selections, detached from the work of a great writer, will give him as much or as little insight into the author's design as the accurate examination of the portal of a cathedral would give him an adequate conception of the entire structure. Adopting, then, the reading and study of authors, let the student prove by notes he has made for himself whilst reading the works, that he is acquainted with them. If, in addition to this, he is able to write an essay on a topic suggested by the author's work, he has ample opportunity of showing his proficiency in English.

We are naturally astonished at the great amount of reading in Latin and Greek. Such an amount will lead to a very superficial study. Although almost all the colleges require somewhat extensive reading, we shall have to insist rather on solid and thorough study and lay great stress on speaking Latin and on translation from the vernacular into Latin and Greek, also on original Latin composition. If to this be added sight-reading or cursory reading we can, to some extent, reach the same amount in reading.

Applying our Ratio Studiorum to the said requirements, we are at once confronted with the fact that the Ratio does not anywhere draw such a definite boundary line between college work and lower studies. There is hardly a college of Ours that does not start with the lowest Latin class intending to carry the pupils through Rhetoric and often also Philosophy. The transition from the "Classis Infimæ Grammaticæ" to the "Media" does not differ from ascending to Rhetoric after Poetry is completed. The secular college, however, supposes the work laid down in the requirements to be finished in the High School or Secondary School. It wishes to get sufficient evidence of the work done before. Failure will exclude the pupil from the Freshman class; sometimes he is assigned a special class in which he may be prepared for entering college, or he is admitted conditionally. Thus the division between college education and secondary school is continually insisted upon, and we find that most of our colleges in the United States have conformed to this idea by marking out in their catalogues the "Collegiate Department" and the lower grades, generally called the "Academic Department." If we, at least in this regard adopt the secular system, it is important to keep before our eyes another principle, viz., that the standard of a college is rated according to the work done before admitting to the lowest college class. It seems, then, imperative on our part, to give the authorities that consult the charter, an accurate account of our college entrance requirements, and to set down and exact such requirements as will rank our colleges among those of the first grade.

Let it here be remarked that a great amount of misunderstanding seems to be created by the equivocal use of the word "college." Every school of Ours in which branches are taught that are above the elementary training is termed a college. This is also done by those who conduct and advertise "Business Colleges," "Commercial Colleges," "Colleges of Short-hand," etc, According to the law, cited before, only "an institution which requires for admission four years of academic or high school preparation . . . and which gives four full years of college instruction" is recognized as a college. This limited meaning of the word "college" is based upon the English conception of college,[1] because the American colleges had for their models the English colleges. The four years of the college are known to all by the names of Freshman, Sophomore, Junior, Senior. It has been customary to arrange the four years' college

[1] Compare Cardinal Newman's University Subjects, IV. Elementary Studies, § 1.

instruction in some of our institutions in such a way as to name the highest class Senior, the others in a downward scale, Junior, Sophomore, Freshman. Consequently, in such colleges when one year of philosophy is taught, this class is called Senior; the "Classis Rhetoricæ" of the Ratio, Junior; "Classis Humanitatis" (Poetry), Sophomore; "Classis Supremæ Grammaticæ," Freshman. Now, calling to mind the requirements universally adopted, it is evident that students who enter upon our "Classis Supremæ Grammaticæ,' —i. e., those that have finished the "Media Classis Grammaticæ—are not prepared in Latin or Greek or Mathematics, neither perhaps in English as explained in the requirements.[2] Still, this arrangement would imply that we are satisfied with a two years' preparation for college work, wherever the "classis infima" contains one year's work. This would naturally lower the standard of our colleges. If it is necessary to fix somewhere the limit between college and lower grades, we might find this limit in the Ratio. Looking over the work assigned to the "Suprema Grammatica" we shall see that it fairly covers the entrance requirements. Reading of Homer is the only study that has to be added. As to Cicero's oration, the Ratio says, "aut etiam, ubi mos invaluit, faciliores orationes." Would it then not appear quite natural to make the "Classes Grammaticæ" correspond to the secondary schools and to begin the college work with the "Classis Humanitatis?"

So far we have tried to find a boundary line between the college and the preparatory school as laid down in the Ratio. Let us now ask what kind of work must be accomplished in these lower schools. The definite task must be to do the work of the Ratio and to prepare for the college. In the Ratio three years, as a rule, are supposed to be sufficient for the grammar classes. We must not forget, however, that the law of the State of New York requires four years of secondary school and hence the work assigned in

[2] The subject assigned to the "Media Classis Grammaticæ" is given in the following rules: "Gradus hujus scholæ est totius quidem grammaticæ, minus tamen plena cognitio: explicat enim præcipue genera et inflexiones nominum et præterita ac supina verborum; nisi hæc jam in infima explicata, recolere sufficiat. Quod superfuerit temporis syntaxi impendit. Ex Græcis ad hanc scholam pertinent nomina contracta, verba circumflexa, faciliores formationes et brevis introductio ad syntaxim. Ad prælectiones vero e latinis Ciceronis selectæ epistolæ, narrationes, descriptiones et alia hujusmodi, ex eodem auctore, tum commentaria Cæsaris et facillima quæque Ovidii carmina: e græcis vero Æsopi fabulæ, Cebetis tabula et selecti expurgatique dialogi Luciani."—It will hardly do to set forth these requirements as equal to the requirements made by the secular colleges, although we may grant that the solidity and accuracy of the students in the "media classis" will often compensate for the great amount of reading.

the Ratio must be increased by modern requirements in History, Mathematics, and modern languages. A most obvious arrangement might be, to divide the matters required over the space of four years. It should certainly not appear impossible to accomplish so much in four years, as the Ratio requires essentially the same work in Latin and Greek to be completed in three years. If for the two sections of the "Infima Classis" two years are taken, as certainly may be done, we have a course of four years directly taken from the Ratio. Then it would be prudent to assign some of the matter of the Classis Media to the first section Classis Infimæ, because so many High Schools begin reading Cæsar and other authors at an early stage.

This plan for the Academic Department is too difficult if the students are not sufficiently prepared for the lowest Latin class. The simplest standard for admission to the Classis Infima would be the amount demanded for entering the High School. In the State of New York these requirements are laid down in the preliminary studies; and many children take the examinations in these preliminary branches; many boys in the parochial schools pass these examinations successfully, and also in many other parochial schools that do not take the Regents' examination, the children reach the same standard in English, Arithmetic, and Geography. The work of the academic classes can be performed much more easily, more pleasantly and effectually if the pupils, ordinarily at least, have not to be corrected in English spelling, and have the parts of speech and elementary grammar together with their arithmetic at their fingers' ends. The work of the academic classes is not too difficult, provided the teacher has not to till the soil, to break the sod, or spend half a year in weeding, provided he can at once sow his seed and be sure of sunshine and fine weather. Sunshine and fine weather are necessarily produced in the classroom, if the pupils feel and experience how they advance daily in the studies assigned to this respective class. But a boy will give up in despair if the ground is not prepared for this work. The average age of pupils entering the High School is claimed to be fourteen. But some pupils pass all the Regents' examination at an earlier age. The chief question is not how old the boy is, but, is the boy prepared and developed?

We find then that the grammar schools of the Ratio correspond in general to the secondary school. But these secondary schools fulfil another mission. For as the secular colleges are often detached from the lower classes, so in the secondary school a curriculum has been set up that abstracts

from carrying the pupil into the higher studies of the college. The secondary school, as well as the high school, is said to have an aim in itself. Consequently, the study of Physics and Chemistry, Geology, Astronomy, Botany, Drawing, Economies, and all other branches, have been introduced into these schools. Our so-called grammar schools never seemed to aim at an education that could be considered complete in itself. It is however a deplorable fact that the number of our students decreases rapidly as they advance to the higher class. The question will be asked, would it be advisable to make our academic classes conform in this respect to the plan of the secondary school. This conforming would chiefly consist in adding some sciences either as obligatory or as optional studies. If the academic course does not offer any studies of this kind, the disparaging slur will be thrown on our schools that they will not or can not afford the same opportunities as the high schools. Thus our schools will be talked about as inferior to the public High School. Besides the gratuitous tuition and the craving for greater liberties, the blame of inferiority will draw the Catholic boys away from our colleges over to the public High Schools. What might be done without increasing the work too much, the writer leaves to others to consider and to decide. In his opinion, optional courses might be offered in the third and fourth year if the pupil proves able to do the work.

Whilst in this the plan of the secular High School might be imitated, another arrangement adopted by the same schools must appear pernicious. High schools in cities (v. g., the Buffalo High School) begin to offer Latin courses, —classic, scientific, Latin-English, English-scientific, college entrances, teacher's course. This university-like arrangement cannot meet with our approval. It seems to be plain enough that the Society cannot recognize any other courses than the classical and, in some places, the commercial.

Let us now return to the colleges proper and to college work. We find that secular colleges lay out a number of departments. Some courses lead to the A. B. degree, others to the Ph. B. or Sc. B. Schools of Engineering, Music and Architecture are also established. Besides this, many universities and colleges give a course in medicine, law, dentistry, pharmacy, veterinary surgery, requiring in substance not more or, for some courses, even less than what is demanded in the general entrance examinations for colleges. No one can help seeing that the aim of the college proper and the university has been blended and confounded; and if, on the one hand, the boundary line between college and

secondary school is clearly drawn, the limit between college and university is indiscernible. Has it not always been understood, that a student who intends to study law or medicine or to prepare for the priesthood, ought to obtain first the full college training as a preparation for his professional study? Glaring, indeed, are the evil effects produced by a system that allows a young man to study medicine or law and to obtain a degree a few years after he has finished high school. Eminent educators are not blind to this prevailing disorder. In a recent paper printed in the "School Review," the victims of poor doctors, poor lawyers, poor teachers and preachers are made to raise a cry of indignation, which will probably be heard over the whole country, and, if heeded, it might restore the reputation which the American doctor and lawyer has lost in Europe. It was rumored some time ago in the daily papers that Harvard University after 1900 would not allow any student to take up the study of law or medicine except he had obtained the A. B. at Harvard or at another institution of high standing. This agitation against omitting the college course has begun, and, in the interest of true science and the welfare of mankind, let us hope that it will continue till it gives us good professional men. At the recent convocation of the Regents at Albany the same principle was discussed, and it was gratifying to see how able professors were urgently demanding the distinction and limit between the college and university. The secretary declared to the satisfaction of all that the Regents encourage the work of the smaller colleges.

This agitation will, no doubt, show the Ratio to its greatest advantage. The work of the college is not professional study, but general culture and preparing for professional study. The Freshman class of the college will be the "Classis Humanitatis," imparting a sound and correct taste for literature. The Sophomore year will be devoted to the art of oratory. The last two years will be demanded chiefly for the study of Philosophy, because a full system of Philosophy is necessary for a professional man. To these principal branches must be added Mathematics, Sciences, History, and such an instruction in Religion as will raise upon a course of apologetics an intellectual study of the revealed truths, pointing out and explaining historical errors of modern times and difficulties. We need not shrink from teaching Philosophy in Latin if the students are well drilled in speaking and writing Latin in the previous years. The Latin language used in Philosophy will not only further accuracy and conciseness, but open the sources of the great

Christian philosophers. In the light of Christian philosophy, the pretentious modern theories will vanish into darkness, and true and genuine progress will make great strides in promoting the advancement of science for the honor of God.

A student, who thus equipped enters upon the study of a profession, has a wider view of his subject, a firmer grasp, a loftier aim. His professional career and practice will be, indeed, a source of blessing for his fellow men, not the curse that is always attached to the workings of a quack. The importance of a college training and the effect of the study of philosophy have of late been well contrasted with the disorderly equipment gained at the boastful universities both by Father Campbell and by Father Richards at the Alumni banquets. The children of the Society seem to agree on this, that the solidity of work must be opposed to the sparkling emptiness of modern education. It is, then, our duty to carry out our aim to the best of our ability. The American youth may shrink from spending four years in a college course, if a great university admits him without this training; there may be only a few that can be induced to undergo the systematic college preparation; but the spirit of the Society has always been rather to train a few excellent men of great influence than a host of students who would hardly reach mediocrity.

If the writer is not mistaken, there is no country at present which affords such a promising chance for the work of the Ratio Studiorum as the United States. May it also be the task of the Society of Jesus in America to take an active part in real university instruction!

The foregoing remarks are in no way intended to be criticisms of other Catholic institutions, but, as stated at the outset, suggestions how to comply with the recent injunctions of the University of New York without sacrificing the Ratio. The principles laid down in this paper form the basis on which the new plan of studies of Canisius College has been constructed.

We expect, of course, that some of our comments will be contested, and that some arrangements will be improved by more practical plans. Such corrections will be cheerfully and gratefully received and considered. Still, to judge from one year's trial in fourth academic and partial adaptation of the plan in other classes, the combination of the Ratio with the modern requirements of the American college promises to be a practical success. This practical success, however, will depend chiefly on the requirements for entering the lowest academic class.

F. H.

The following table illustrates how the Ratio Studiorum compares with the modern requirements and how the modified plan is taken from the Ratio, and at the same time tries to do justice to the Regents' Syllabus and College Entrance Requirements. Wherever the modified plan differs from the Ratio the reason will readily be perceived by comparing the Ratio plan with the Regents'. Besides, we must bear in mind that the grammar classes of the Ratio imply, as a rule, work for three years, whereas the modified plan supposes four full years.

COURSE OF LATIN IN A FOUR YEAR ACADEMIC DEPARTMENT.

Ratio Studiorum.

Infima classis grammaticæ ordo inferior et superior—first and second year.

1. *Grammar.* Rudimentorum perfecta cognitio, declinationes, conjugationes generales et communes, regulæ syntaxeos pauci et faciliores idiotismi.

2. *Reading.* Facillima aliqua et selecta ex Cicerone, fabulæ Phædri et vitæ *Cornelii Nepotis* (III. Ac.)

3. *Exercises.* Exercitationes, scriptiones (reg. 4.) vernacula dictata e syntaxis præscripto latine facere, lectionem Ciceronianam ex latino in vulgi sermonem transferre, eamdem latine transferre . . . concordantias concinnare. Dictandum argumentum scribendi vulgi sermone ad verbum, perspicuum, quod ad præcepta grammaticæ potissimum referatur.

Media classis grammaticæ—second year or third year.

1. *Grammar.* Totius grammaticæ, minus tamen plena cognitio. Genera et inflexiones nominum, præterita et supina verborum ; *nisi hæc jam in infima explicata*, recolere sufciat. Quod superfuerit temporis syntaxi tribuatur.

2. *Reading.* Ciceronis epistolæ selectæ, narrationes, descriptiones, et alia hujusmodi ex eodem auctore ; commentaria Cæsaris, facillima quæque Ovidii carmina.

3. *Exercises.* Exercitationes . . . erunt vernacula dictata tum ad auctoris imitationem, tum præcipue ad syntaxis præcepta latina facere (reg. 4). Dictandum argumentum (reg. 7). Concertatio (reg. 10). Mythologia (reg. 1. supremæ).

Suprema classis grammaticæ—third year or fourth year.

1. *Grammar.* Absoluta grammaticæ cognitio ; recolit ab initio syntaxim cum appendicibus, explicat constructionem figuratam, de arte metrica.

2. *Reading.* Gravissimæ quædam Ciceronis epistolæ, de Amicitia, Senectute et alia hujusmodi, orationes faciliores ubi mos invaluit. Sallustius. Q. Curtius, selectæ ex Livio.

Selectæ aliquæ ac purgatæ Ovidii tum elegiæ, tum epistolæ quædam selecta, et purgata ex Catullo, Tibullo, Propertio. Virgilii Eclogæ, vel libri faciliores, ut quartus Georgicarum, V. et VII. Æneidos.

3. *Exercises.* Reg. 4, 6.

Modified Plan.

IV. Academic (First year).

1. *Grammar.* Declensions, conjugations. Some syntactical rules and idiomatic expressions.

2. *Reading.* Cicero's short and easy letters, Phædrus, Historia Sacra. Selections from Cæsar (In many schools the first chapters of Cæsar's commentaries are taken as a basis for the study of grammar).

3. *Exercises.* Translation from English into Latin and from Latin into English oral and written. Formation of short Latin sentences; short original compositions, imitation of authors, descriptions, narrations, letters.

4. Speaking Latin begun during the year.

III. Academic (Second year).

1. *Grammar.* Irregular verbs. Latin case, syntax. Rules on construction, arrangement connection of sentences.

2. *Reading.* Cæsar's commentaries. Cicero's letters, narrations, descriptions. Nepos, Ovid, easy selections.

3. *Exercises*, based on the authors, especially on Cæsar. Original Latin composition, narrations, descriptions, letters.

4. Speaking Latin and sight-reading.

II. *Academic* (third year).

1. *Grammar.* Syntax completed. Prosody and versification.

2. *Reading.* Cicero's letters, de Amicitia, Cæsar, Sallust, Curtius, Livy, Ovid, Fasti, Tristia, Epistolæ, Metamorph. Virgil's Eclogues, Georgics.

3. *Exercises.* Based on Cæsar and Cicero; original Latin composition.

4. Speaking Latin and sight-reading.

I. *Academic* (fourth year).

Grammar reviewed. Different metres. Roman Calendar, Weights, Measures, Antiquities, Formation of words.

Cicero's more difficult letters, de Senectute, Orations, Sallust, Curtius, Livy.

Specimens of Eunius, Plautus, Terence, Lucretius, Catullus, Seneca, Persius, Juvenal, Martial, Ansonius (in Bone's edition).

Virgil's Æneid, books i, ii, v, vii.

Exercises, based chiefly on Cicero. Latin composition,

short letters, narrative, based on authors is preferred to translation.

Easy Latin conversation on authors. Light reading.

Regents' Syllabus and College Entrance Requirements.

First Year Latin. Syllabus p. 326. Elementary grammar, including general rules of syntax. Translation of easy Latin into English and short English sentences into Latin. It is strongly recommended that translation of connected passages be taught from the first.

Second Year Latin. Syll. p. 327, 20 lives of Nepos are taken as a substitute for Cæsar's commentaries.

Cæsar's commentaries. Four books are required for this examination. The candidate will be expected to translate any passages selected into good English, which shall at the same time indicate as closely as possible the construction of the original. He should be thoroughly familiar with regular and common irregular inflections. He should be able to state clearly and to apply the most important rules of syntax. Thorough training in the laws of the oratio obliqua is strongly advised.

Third Year Latin. Syn. p. 327–329.

Fourth Year. Translation at sight. Selections may be taken from Sallust, Jugurthine war; Cicero, selected letters, orations against Catiline, for Milo, Marcellus, Ligarius. De Senectute, de Amicitia. Cæsar, civil war. Sallust, Catiline. Cicero's orations against Cataline, on the Manilian Law, for Archias. Ovid's Metamorphoses. Virgil's Æneid, Eclogues.

The student may select some of these authors, to each of them a certain number of counts is given.

College Entrance. 4 books of Cæsar; 4 or 6 orations of Cicero; 1–6 books of the Æneid, Eclogues; Ovid is required by some. Translation of connected passages of English prose based on authors. Light-reading.

COURSE OF GREEK IN A FOUR YEAR ACADEMIC DEPARTMENT.

Ratio Studiorum.

Infima classis ordo inferior legere et scribere, *ordo superior* nomina simplicia, verbum substantivum, verbum barytonum.

Media classis.

1. *Grammar.* Nomina contracta, verba circumflexa, verba in μι; faciliores formationes, brevis introductio in syntaxin.

2. *Reading.* Græcus catechismus, Cebetis tabula. Æsopi fabulæ, Luciani selecti et purgati dialogi.

3. *Exercises* (reg. 9).

Suprema classis.

1. *Grammar.* Syntaxis, dialectis et difficilioribus idiotismis exceptis.

2. *Reading.* S. Chrysostom, Xenophon et horum similes (mythologia reg. 9).

Modified Plan.

IV. *Academic* (second term of first year). Reading and writing; declensions (1 and 2); regular verb (paradigm).

III. *Academic* (second year).

1. *Grammar.* Declensions and regular verb reviewed, verbs in use, some rules of syntax.

2. *Reading.* Æsop's fables, Cebes' Tablet, Lucian's dialogues, selections from the New Testament (S. Luke).

3. *Exercises* from grammar.

II. *Academic* (third year).

1. *Grammar.* Irregular verbs, syntax.

2. *Reading.* Xenophon's Cyropædia, Agesilaus, Hellenica.

3. *Exercises*, based on authors.

I. *Academic.*

1. *Grammar* reviewed.

2. *Reading.* Anabasis, Odyssey, St. Chrysostom, St. Basil, St. Gregory Nazianzen.

Remark. Such a knowledge of the Homeric dialect is demanded as will enable the student to read the Odyssey or Iliad without great difficulty.

Regents' Syllabus and College Entrance Requirements.

First Year Greek. Syll. p. 329–334. Elementary grammar, list of common irregular verbs. Translation of selections from easy Greek into English and short English sentences into Greek.

Second Year Greek. 3 books of the Anabasis. A substitute for these 3 books may be: Cebes' Tablet, Xenophon's Hellenica, Agesilaus; Homer's Iliad, 3 books.

Third Year Greek. Translation at sight, passages being taken from Odyssey, books 1–4, Xenophon's Hellenica, 3 and 4; Cyropædia, book 1.

College Entrance. The grammar, 3 or 4 books of the Anabasis or an equivalent of other writings of Xenophon, 1–3 books of the Iliad.

REQUISITES FOR MISSIONARY WORK ON BLACKWELL'S ISLAND.

A Letter from Father Schleuter to Father Provincial.

CITY HOSPITAL,
BLACKWELL'S ISLAND,
August, 1897.

VERY REVEREND FATHER PROVINCIAL,
P. C.

What induces me to write to Your Reverence is the conviction, that there are few of our fathers, who are fully aware of the importance of the work that has been confided to our Society in the care of the Islands near New York. If an opportunity of reaching the root of an evil is always welcome as the most promising means to cure it, the Islands —and especially the hospitals, penitentiary and workhouse —must be welcomed by all those who are anxious to apply an efficacious remedy to the numerous spiritual and even temporal miseries under which New York, like every large city, is groaning. There can be little doubt, that what sends the greatest number of inmates to the Islands as patients and prisoners is religious ignorance. Poverty and bad surroundings, no doubt, must also be mentioned as agents for the Islands; but neither poverty, nor bad surroundings would be successful if they were not coupled with religious ignorance. Doing away, therefore, with this religious ignorance coincides with doing away with what causes so numerous miseries in New York, and which peoples the hospitals and penitentiaries. I cannot doubt that those fathers who have worked on the Islands for a time share with me the conviction, that these Islands are intended by Divine Providence to be a kind of Manresa, and that, consequently, the Society incurs a great responsibility, if it does not make a full use of the opportunity which is offered to it. Many a time I have heard patients and prisoners joyously declare, that they thank God for having been sent here; that they have learned here what they never knew before; that they are now firmly resolved to lead a good and pious life. When met again by their families and friends they are scarcely recognizable. Knowing now their religion and having experienced the sweetness to be found in practising it, they

become for their surroundings what they were never before —a source of consolation and blessing.

To work with success on the Islands let me mention some of the requisites. The first is health. The life is a very laborious and exhausting one. Once on duty means always on duty. If a father would spend the whole time from early morning until night, he would not get through with all that offers itself to be done, and the more he would endeavor to do the more work he would discover to do. Let him only speak to each inmate in the hospital and inquire into his spiritual condition, and he will constantly find Catholics who have never made their first confession; persons baptized Catholics but brought up Protestants; Catholics who have not practiced their religion for a lifetime and even forgotten their prayers; Catholics who are imbued with Protestant ideas, often brimful of those foolish objections against the Church made by Protestantism and infidelity. He will meet with Protestants, who are willing, even anxious, to be instructed in the Catholic religion, but who never had the courage to make known their desire, or did not know how and to whom to speak about the matter. Although the doctors and nurses, with rare exceptions, prove obliging and even willing to assist the priest, being mostly Protestants they have little idea about what a Catholic priest can do for the sick. To depend on them would, therefore, be to expose many a sick person to the danger of not being prepared in due time,—even to die without receiving the last sacraments. It is therefore necessary, in order to prevent such sad occurrences, to look constantly after each patient and to watch the state of his sickness.

What has been said of the patients in the hospital may also be said of the inmates of the penitentiary, of those in health and of those who are sick. It would be an easy matter to have on confession-day, i. e. Saturday, all those prisoners brought together who intend to go to confession. But who would come? Only the well-disposed, and most probably often the same ones. Their number is proportionally small, and the larger number would continue to be what they are,—steeped in sin and ignorance. To reach these it is necessary to visit every single one in his cell. Often, instead of hearing confession, it will be necessary to instruct and exhort a prisoner and thus to prepare him for confession. Patients and prisoners are met with continually who declare that they are not prepared to go to confession; that they have been so long away from confession, that they do not know any more how to go to confession. Here the only thing to be done is to use some violence. "All right;

just let us say some prayers; I shall make the confession for you; only pay attention to the questions I put and answer them as well as you can. You will see, we shall succeed. Only a short time and we shall be through!" Many can be won in this way, which, no doubt, proves to be a very hard job for the priest; but he will often feel compensated by the hearty thanks of this penitent, who has now become conscious, that by the assistance of the priest he has been able to do what he thought to be impossible. Such penitents should be induced to join the League of the Sacred Heart of Jesus, and the priest will often have the consolation that at the monthly confession of his penitent he must go back to some former sins as matter for absolution.

What has been said I think is sufficient to prove my assertion, that one chief requisite to work on the Islands is good health. A second requisite is a knowledge of several languages. In the order of necessity is first, English, then German, Italian, Polish, Bohemian, Hungarian, Slavonic and Russian. Very often persons are met with, who do not speak or understand any except their native tongue. Among the Redemptorist fathers and among the fathers of our Buffalo mission, there are some who have by study acquired a knowledge of one of these languages. Why cannot some of our scholastics be prevailed on to prepare themselves for mission work on the Islands by a special study of several languages? Besides rendering the priest more able to help the prisoners and patients, a knowledge of languages secures also a greater esteem both for him and for the Church.

I don't see why I should mention zeal for souls as another requisite to work with success on the Islands; for it must be evident, that without zeal for souls the post of chaplain on the Islands becomes an impossibility. Zeal for souls alone can keep up the courage of one working constantly among prisoners and the sick; but only a little reflection about the immense amount of spiritual and even temporal good he has it in his power to do, and of the immense amount of spiritual and even of temporal evil he has in his hands the means to prevent, will be sufficient not only to keep up his courage and zeal, but also serve as fuel to increase it.

A priest working among the sick and prisoners stands also in need of many things as means to practise his zeal. To obtain all this he must be a beggar, and he will prove to be a first class and successful beggar, if he be made eloquent by zeal for souls. Let him speak in season and out of season of how much spiritual good can be done by the

distribution of catechisms, little prayer books, rosary-beads, etc., and he will be surprised how willingly pious persons listen to him, and in a short time he will find himself in the possession of a store where he can continually find whatever he judges can be of spiritual help for Catholics, Protestants, Jews, and even Infidels. If religious ignorance is the chief cause of that misery which peoples the Islands, it must, certainly, be a cause of great satisfaction for him to be enabled to distribute in abundance instructive and edifying Catholic reading matter. I must be allowed here to say that I often wonder, how willingly and liberally people furnish such reading matter if only requested to do so, and that I cannot help feeling great consolation when every Saturday two prisoners come to my room in the hospital to get the reading matter for the penitentiary, which is often so heavy a load, that they have to use a cart. This reading matter is distributed every Sunday after Mass, every prisoner leaving the chapel expecting to get either a Catholic paper, or a Catholic weekly or monthly to while away, and this in a very useful manner, the long hours he has to spend alone in his cell. A most beautiful sight is a patient or prisoner, keeping his eyes fixed on a catechism or a little prayer book. One would imagine him reading some wonderful revelation and, indeed, a catechism or prayer book is for many a patient and prisoner a book brim full of revelations. I have good reason to assert, that there are many persons in New York, who preserve as a precious treasure the little prayer book they received whilst on the Islands. Not long ago I was enabled to order one thousand such little prayer books, bound in cloth. Surprising little was the effort I had to make to get the money to pay for them. Who can guess the amount of spiritual good these little prayer books will accomplish!

Those who feel inclined to prepare themselves for work on the Islands quite naturally desire to be enabled to form a somewhat distinct idea of how they would have to spend their time. I may, therefore, be allowed to mention shortly how I myself spend my time, which passes very rapidly.

5 o'clock rising; office;
6–7 Meditation or hearing confessions in chapel;
7 Mass; reading of a meditation—Baxter's;
8 Breakfast; visiting wards;
12.30 Lunch; visiting wards;
4 Office, etc.;
5 Visiting wards;

6 Rosary devotion; reading or instruction; evening prayer with examination of conscience in chapel:

6.30 Dinner.

7 Visiting wards, etc.

Every Monday afternoon, baptizing in maternity hospital and confessions in waiting ward.

Tuesday morning after Mass, holy Communion to women in waiting ward.

Every Tuesday evening, visit to the penitentiary to instruct prisoners.

Sunday morning, sermon after Mass in hospital.

At 9 o'clock I go to the penitentiary to be present at the prisoners' practising singing.

At 9.45 Mass, sermon; after Mass Benediction of the Blessed Sacrament.

At 3 o'clock rosary devotion and Benediction at the hospital.

The rest of time visiting wards, etc.

That you may see that by far the greater part of those dying in the Hospital and Penitentiary are Catholics, I subjoin the following statistics:—

There were admitted into the City Hospital during 1896 7630 patients. Of these, 426 died, of whom 327 were Catholics.

In the Penitentiary from July 1, 1895 to June 30, 1896: Men, 1821. Women, 123, Total, 1944.

The religion of these was as follows:—

MEN—Catholics, 1133; Protestants, 560; Jews, 128, Total, 1821.

WOMEN — Catholics, 76; Protestants, 43; Jews, 4, Total, 123.

I hope that with God's help the little I have said will have the desired effect, which is nothing else than to enable our fathers and scholastics to form a more correct idea of what can and should be done on the Islands, and thus to induce some zealous sons of St. Ignatius to fit themselves for such a work, so that in future not so many precious opportunities to do good may be lost in consequence of the unfitness of him who is sent to make use of them, as it is the case with,

Your Reverence's humble servant in Christ,

J. P. M. SCHLEUTER, S. J.

A REPLICA OF THE MARQUETTE STATUE.

The name of Father Marquette has again been brought before the public by the erection of another monument in his honor. When Wisconsin sent the Trentanove statue to Washington a year ago, the people of Marquette, Michigan, were anxious to have a replica of it made for their own city. That their wishes have been fulfilled in so short a time is due mainly to the efforts of Hon. Peter White, a wealthy banker of the City of Marquette.

The statue was unveiled July 15, 1897. It occupies a commanding position on an eminence close to the shore of Lake Superior and on a site which is soon to become a public park. The neat base of the statue is a massive rock: upon this have been built three blocks of concrete leading to the pedestal, which is eleven feet high and made of superior raindrop stone from the famed Marquette quarries. On two sides of the pedestal are the following inscriptions in gilt:

JAMES MARQUETTE
INTREPID EXPLORER

PRESENTED TO THE
CITY OF MARQUETTE,
JULY 15, 1897.

The statue is of bronze. It is eight feet in height, making the crown of the missionary's head just twenty-four feet above the surrounding grounds. In design it is a faithful reproduction of the original in Washington, except for rearrangement in parts of the drapery, and was cast, too, by the same artist, Trentanove. It has a much higher percentage of copper in its composition than is ordinarily contained in bronze statues: this makes it more valuable, durable, and beautiful. On the sides of the pedestal not occupied by the inscriptions are bas-reliefs. One represents the landing of Marquette at Presque Isle; he is seated in a birch canoe and accompanied by the Canadian Indians. The other represents him teaching a multitude of natives.

It is worthy of note that no cry or objection was raised against the erection of this second monument to the memory of Father Marquette. This is all the more remarkable

when we consider that from Michigan came the loudest protest against the statue in Washington. And now before a year has passed the people of Michigan contribute liberally to have a replica of this same statue placed in one of their largest cities. At the unveiling of the statue one of the speakers, Hon. Peter White, thus referred to Congressman Linton's resolution to have the Marquette monument removed from the capitol:—

A nameless counterfeit of a man has objected to that statue of Marquette because of its priestly robes.

Every one knows that this intrepid explorer was a priest and a devoted missionary, always wearing the robe of his calling, and it would have been manifestly absurd to have represented him in a dress suit, a Prince Albert, or an Indian costume.

In this same hall are the statues of Livingstone, Marshall and Story, in the garb of the chief justices of the supreme court; statues of George Clinton, Roger Williams, Alexander Hamilton, Robert Fulton, Lewis Cass, Thomas Jefferson, George Washington, and half a hundred other great men, dressed in such apparel as they wore in life and appropriate to their calling and the age in which they lived.

One might as fairly object to the soldier in his uniform, the farmer in his homespun, or the colonial statesman in his ruffled shirt, knee breeches and powdered queue. A statue should represent a man as he appeared to his contemporaries, wearing whatever garb, professional, ecclesiastical or military, he wore in life and which most fitly suggests the nature of the deeds for which we remember him.

Father Connolly, S. J., Superior of our residence at Sault-Ste-Marie, was also one of the orators of the day. He referred to this change of public spirit in regard to Father Marquette, and praised the people for their lofty and liberal views.

I take it, said he, as one of the many evidences of the broad and truly liberal spirit in which this celebration has been organized, and one which reflects infinite credit on its promoters, that even a live Jesuit of this nineteenth century should be invited to a place on its program. And yet there is a close tie, somewhat of a family connection, I might even say an identity of spirit, between the son of Loyola who more than two hundred years ago landed from his bark canoe on the shore of this great lake, and, as fame has it, set foot on the very spot now adorned by this masterpiece of art, and the members of the Order to which Marquette belonged, in which he received his training and imbibed his missionary zeal, now continuing his work in every part of the world. Every Jesuit missionary worthy of his calling can say with

the old Roman, "Nihil humanum a me alienum est." Nothing that interests the multitude of our common humanity is estranged from me. Nothing that affects the happiness of man, the welfare of the race, that makes for its true progress the fulfilment of its destiny, but ought to form an object of my study, my labor, my earnest endeavor and bold achievement. This spirit stirred the heroic breast of Marquette.

He crossed an almost pathless ocean, he sailed up the rivers and over the lakes of this great continent, he carried his canoe along the portages and cut his path through the deep and trackless forests, and whilst he kept one eye ever fixed on the glory of a God who condescended to die for man's redemption, with the other he never lost sight of the interests of civilization and science. To the latter he devoted the power of his genius, his deep study, his persevering pains. In fact, in his broad mind and lofty soul, both objects coalesced in a single aim. Ever conscious that temporal happiness and eternal bliss are on the same line, that one is a preparation for the other, whilst he devoted himself to his missionary labors, he felt he worked for man's widest and fullest happiness. Those men of deep learning and wide culture who to-day are making research into the treasures of the historical literature of the early missionaries, know with what accuracy they mapped out every lake, traced every tributary, gave the details of climate, minerals, plants, and other natural resources,—how, in a word, they united the zeal for souls of the missionary with the painstaking research of the explorer.

May we not hope that this statue, erected in the noblest city of our upper peninsula, will speak to all lessons of highest wisdom, will animate to lofty purpose, deeds of heroism and valorous enterprise, that it will awaken especially in the young aspirations extending above sordid gain to noble achievement!

CORRECTION TO THE CATALOGUE OF MARTYRS.[1]

1. The victims of Madrid (17 Jul. 1834), whose names are given from Crétineau-Joly, are to read as follows (P. Vivier. nn. 787 to 803):—

PP. Juan Artigas, Casto Fernandez, José Fernandez, Francisco Sauri.
SS. Firmino Barba, Domingo Barrau, Martin Buxom, Pedro Demont, José Elola, José Garnier, José Sancho, Juan Urreta.
FF. Vincente Gogorza, Manuel Ostolaga, Juan Ruedas. (15)

2. Of the Syrian Martyrs (P. Vivier, nn. 2477; 2484–2488), P. Ed. Billotet, the Superior of the Mission, is the only priest; all the others are lay brothers. The date of F. Habedi's death is doubtful, June or July 21.

3. The dates of the Paris Martyrs have been transposed by an oversight of the printer. PP. Ducoudray and Clerc were martyred at La Roquette on May 26, PP. Olivaint, Caubert, and Bengy at the Rue Haxo.

On page 412, this number, will be found the names of twenty additional martyrs S. J. who died on the journey from northwestern Mexico to Cadiz, 1767 to 1769.

[1] Vide p. 312, June number of LETTERS, 1897.

VIRI ILLUSTRES SOCIETATIS JESU.

PRÆLATI SOCIETATIS, ANTE 1750.

(*Complementum Catalogi Moldensis.*)

Quum Clarissimi Scriptores Moldenses petierint in suo Catalogo ut quæ supplenda aut corrigenda viderentur sibi significemus, coeperamus passim quæ occurrerunt adnotare. Sed paulatim ita excrevit numerus addendorum, ut maluerimus Catalogum integrum iterum edere. Nec ignoramus etiam nunc in multis deficere indicem nostrum, petimusque vicissim Nostros ut quæ notanda reperiant indicare nobis ne dedignentur.

I.—S. R. E. Cardinales.

Bellarminus, Robertus (Ital.) nat. 4 Oct. 1542, ingr. 20 Sep. 1560.
Presb. Card. S. Mariæ in Via 3 Mar. 1599.
Archiep. Capuan. 21 Apr. 1602—25 Feb. 1604.
Presb. Card. S. Praxedis 1621.
Mortuus Romæ 17 Sep. 1621.

Casimirus, Joannes (Polonus, Jan Kasimierez) n. 1609, ingr. 1643.
Diacon. Card. 1647.
Rex Poloniæ elect. 20 Nov. 1648.
coron. 17 Jan. 1649.
abdic. 17 Sep. 1668.
Mortuus Parisiis (St. Germ. aux Prés) 16 Sep. 1672.

Cienfuegos, Alvarus (Hisp.) nat. 27 Feb. 1657, ingr. 1676.
Presb. Card. S. Barthol. in Insula 30 Sep. 1720.
Mortuus Romæ 19 Aug. 1739.

Lugo, Joannes de (Hisp.) nat. 25 Nov. 1583; ingr. 6 Jul. 1603.
Presb. Card. S. Balbinæ 14 Dec. 1643.
Mortuus Romæ 20 Aug. 1660.

Nithard, Everardus (Germ.)
Archiep. Edessen. in part. et Card. 22 Feb. 1673 (1672 styl. Rom.)
Mortuus Romæ 1 Feb. 1681.

Pallavicinus, Sforza (Ital.) nat. 28 Nov. 1607; ingr. 21 Jul. 1637.
Presb. Card. Stæ Susannæ 9 Apr. 1657.
Defunctus Romæ 5 Jun. 1667.

Pazmany, Petrus (Hung.) nat. 10 Oct. 1570; ingress. 1587.
Archiep. Strigon. (Gran.) 28 Nov. 1616.
Presb. Card. S. Hieron. Illyr. 1629.
Mortuus Presburg (Posonii) 19 Mar. 1637.

Ptolemæus (Tolomei) Joan. Bapt. (Ital.) n. 3 Dec. 1653 ; ingr. 18 Feb. 1673.
Presb. Card. St. Stephani in M. Cœlio 18 Mai. 1712.
Def. Romæ 19 Jan. 1726.

Salernus, Joan. Bapt. (It.) nat. 24 Jan. 1670.
Diac. Card. S. Priscæ 29 Dec. 1719.
Presb. Card. S. Steph. in M. Cœlio circ. 1726.
Mortuus Romæ 29 Nov. 1719.

Toletus, Francisc. (Hispanus) nat. 4 Oct. 1532 ; ingr. 3 Jun. 1558.
Primus Soc. Cardinalis 17 Sep. 1593.
Defunctus Romæ 14 Sep. 1596.

de Ursinis, (Orsini) Alex. (Ital.) nat. 1597.
Diac. Card. S. Mariæ in Cosmedin.
In Soc. admissus, retento Cardinalatu, circ. 1622.
Defunctus Bracciani 22 Aug. 1620.[1]

II.—Patriarchæ Æthiopiæ.

Almeida, Apollinaris (Lusit.) Coadjutor Patr. Mendez.
Consecr. Episc. Nicænus in part. Ulissipone 1629.
Mortuus Oniadegæ Martyr Jun. 1638.

Baretto Nunnius (Lusit. Nuñez.) Primus Æthiopiæ Patr.
Promotus Dec. 1554.
Consecr. Ulissipone et profectus 1556.
Mortuus Goæ 22 Dec. 1562.

Carneiro, Melchior (Lusit.) Coadjut. Patriarchæ.
Promotus Episc. cum Nunnio et Oviedo Dec. 1554
Consecr. Goæ Episc. Nicænus 15 Dec. 1559.
Nominatus Japoniæ et Sinarum Adminis. 1566.
Mortuus Macai 1568.

Fernandez, Emmanuel (Lusit.) Successit cum munere
et nomine Patriarchæ 1577.
Defunctus Fremonæ in Æthiopia 10 Mai. 1577.

Mendez, Alphonsus (Lusit.) Patriarch Æthiop. (Tertius) circ. 1623.
Consecr. Ulissipone. 25 Mai. 1624.
Ingreditur Æth. 16 Jun. 1625.
Exsul. 9 Mai. 1633.
Defunctus in Indiis 1650.

Oviedo, Andreas (Hispan.) Episc. Nicæn. in p. Coadj. Patr.
Promotus cum Nunnio et Carnero Dec. 1554.
Consecr. Ulissip. et profectus 1556.
Patriarcha post. Nunnium (secundus) 1562.
Defunctus Fremonæ 1577.

[1] Vide Corn. a Lapide in cap. v. Epist. S. Joannis primæ, qui ejus admissionem in Societatem in incerto relinquit, quam affirmat Vita Ven. P. Bellarmini.

Paez, Petrus (Lusit.) Superior successit Fernandez
cum munere et nomine Patr. 1593.
Mortuus Fremonæ 1623.

Roccia, Joannes (Ital.?) electus Episc. Hieropol. in part.
et Patriarchæ Æthiop. Coadj. 1629.
Nunquam consecratus.

Siccus, Didacus (Lusit) Episc. Nicæn. in part. Coadj. Patr.
Consecr. Goæ cum Almeida circ. 1629.
Mortuus in navigatione ad Æth. 1629.

Auctoritates: Epit. Juvencii; Tannerus; Bruce "Voyage en Abyssinie;" "Missions Catholiques;" Dictionnaire de Feller; Gúerin, Chaudon; Charlevoix "Hist. du Japon;" Lobo, "Hist. d'Abyssinie."

III.—Archiepiscopi.

Bellarminus, Rob. Archiepisc. Capuanus v. supr.

Benjaminus, Georgius (Maronita) Archiep. Edeneus. (non: Edessenus)
Renunciat dignit. et Soc. intrat circ. 1725 (sub. A. R. P. N. Tamburini).
Moritur Romæ 8 Dec. 1743 (Collect. Lacensis).

Baretto, Franciscus (Lusit.) Archiep. Cranganor.
Bello et schismate exsul. inter 1641 et 1682 (Bertrand).

de Britto, Stephanus (Lusit.) Archiep. Cranganor.
Promotus 1617 (Bertrand).

Cienfuegos, Alvarus (Hisp.) Archiepisc. Montis Regalis in Sic. circ. 1730 (v. s.) (Picot.).

Freire, Andreas (Lusit.) Archiep. Crangan., Promotus 1682 (Bertrand).[2]

Garcia, Francisc. (Lusit.) Episc. Ascalonens. in p. and Coadj. Crang. 1637.
Archiep. Cranganor 1641 (Bertrand).

Nithardus, Everardus (Germ.) Archiep. Edessen. in part. 22 Feb. 1672–73 v. supr.

Pazmany, Petrus (Hung.) Archiep. Strigonensis 28 Nov. 1616 v. supr.

Pimentel, Antonius (Lusit.) Archiep. Cranganor 1721 (Bertrand).

Ribeiro, Joannes (Lusit.) Archiep. Crangan. 1701 (Bertrand).

Xaverius, Hieronymus (Hisp. nepos S. Francisci) Arch. Crangan. c. 1605.[3]
Numquam videtur occupasse sedem (Bertrand).

IV.—Episcopi.

Carneiro, Melchior (Lusit.) Episc. Nicænus i. p. Coadj. Patr. Æthiopiæ.
pro Japonia et Sina 1566 v. supr.

[2] Ubi etiam (vol. 3 p. 159) vid. tres ejus literas.

[3] Id est, post mortem Akbar, Imperatoris Persarum, apud quem vixit. Opera, sub ejus nomine damnata in Indice, (4 Jul. 1661) ejus non sunt. (Chaudon, Dict.) Catrou, "Hist. du Mogol," 1708.

Cerqueira, Ludovic. (Lusit.) Coadj. Japoniæ promot. 1591.
Consecr. Ulissip. et profectus 1594.
Episc. Japoniæ post Feb. 1598.
Mortuus ibidem 17 Febr. 1614 (Charlevoix).

Ciceri, Alexander (Mediolanensis) Episc. Nankin 1696.
Mortuus ibidem Dec. 1704 (Sicard).

Fouquet, Joan. Franc. (Gall.) Episc. Eleutheropol. in part.
Defunctus in Gallia circ. 1722 (Feller).[4]

Lainez, Franciscus (Lusit.) Episc. Meliapor circ. 1705.
Mortuus Chandernagor 11 Jun. (Jul.) 1715 (Lettres Edif.)

de Lotharingia, (Lorraine) Carolus, Episc. Verodun, consec. 1617.
Societatem Ingressus 11 Jun. 1622.
Mortuus Burdigali 28 Apr. 1631 (Hamy).

Martinez, Petrus (Lusit.) Episcop. Japon. promotus 1591.
Consecr. Goæ 1595.
Def. in mari prope Malacam Feb. 1598 (Charlevoix).

Morales, Sebastianus (Moraes, Lusit.) Episc. Japon. promot. 1587.
Consecr. Ulissip. 25 Mar. 1588.
Def. in itinere prope Mozambique 1588 (Juvenc.).

Posateri, Anton. (Siculus) Vic. Ap. Chen-si prom. 1704.
Mortuus in Sina 1704 (Sicard).

de Rupniew Ujeijski, Thom. (Polon.) Episc. Kiew prom. 1648.
Societ. ingressus 29 Mar. 1677.
Defunctus Vilnæ (od. Sanctit.) 1 Aug. 1689 (Hamy).

de Silva, Anton. (Lusit.) Episc. Nankin prom. 1707.
Mortuus paulo post (Sicard).

de Souza, Polycarpus (Lusit.) Episc. Nankin 1749.
Defunctus Pekini 20 Mai. 1757.

Turcotti, Carol. (Sicul.) Vic. Apost. Kouei. Tcheou prom. 1701.
Mortuus ibidem 15 Oct. 1706 (Sicard).

Valens (Valente) Didacus (Lusit.) Episc. Japon.
Consecr. Ulissip. Mai. 1608.
Mortuus Macai[5] circ. 1648 (Charlevoix).

de Visdelou, Claudius (Gall.) Episc. Claudiopol. in p.
Vic. Apost. Kouei. Tchéou 1709.
Mortuus in Indiis 11 Nov. 1733 (Sicard).

[4] Notandum: Hic cum P. de Visdelou a communi sententia Nostrorum in causa rituum Sinensium deflexit. V. Belouino.

[5] Japoniam intrare nunquam potuit. Successere alii, sed consecrati non sunt. In ipsa Japonia, ex Decr. Pauli V., jurisdictio omnis penes Provinciales Soc. erat, quorum ultimus erat *Christophorus Ferreira* a. 1633 infelix Apostata, a. 1652 felicior Martyr (Tanner).

PRÆLATI SOCIETATIS AB AN. 1750.

I.—S. R. E. Cardinales.

Franzelin, Joan. Bapt. (Austr.) n. 15 Apr. 1816 ; ingr. 27 Jul. 1834 (Grætz).
Presb. Card. SS. Bonifacii et Alexii 3 Apr. 1876.
Præf. Congreg. Indulgent etc.
Defunctus Romæ ad S. Andr. in Quirinali 11 Dec. 1886.

Mazzella, Camillus (Neapol.) n. 10 Feb. 1833 ; ingr. 4 Sep. 1857.
Diac. Cardin. S. Adriani 7 Jul. 1886.
Præf. Congr. Indicis ; postea Studiorum.
Episc. Card. Prænestinus consecr. 19 Apr. 1897.

Odescalchi, Carol. (Roman) nat. 5 Mar. 1786.
Presb. Card. SS. Apostolorum 10 Mar. 1823.
Episc. Card. Sabinens. Vic. Urb. 15 Apr. 1835.
Deposito Cardinalatu 21 Nov. ingr. Soc. 6 Dec. 1838[1] (Veronæ).
Defunctus Mutinæ (od. sanctit.) 17 Aug. 1841.

Pecci, Josephus (Carpinet. frater SS. D. N. Leon. XIII.) nat. 13 Dec. 1807.
Ingr. 3 Dec. 1824.
Vixit extra Soc. 1852–1888.
Diac. Card. S. Agathæ in Suburra 12 Mai. 1879.
Defunctus Romæ 9 Feb. 1890.

Steinhuber, Andreas (German) nat. 11 Nov. 1825 ; ingr. 27 Oct. 1857.
Diac. Card. S. Agathæ in Suburra (in petto Jan. 1893) 18 Mai. 1894.
Præfectus Indicis.

Tarquini, Camillus (Roman) nat. 27 Sep. 1810 ; ingr. 27 Aug. 1837.
Diac. Cardin. S. Nicolai in Carcere 22 Dec. 1873.
Defunctus Romæ 11 Feb. 1874.

II.—Archiepiscopi.[2]

Carew, Patritius (Hib.) Epis. Philadelph. in p. et Coad. Madras 6 Mar. 1838
Vic. Apost. Madras et Bengal 16 Nov. 1840.
Archiep. Edessenus in p. 26 Mai. 1843.
Defunctus 2 Nov. 1855.

Carroll, Joannes (Americ.) Præf. Apost. Americæ Septemt. 9 Jun. 1784.
Primus Episcopus Baltim. Promotus 6 Nov. 1789.
Consecrat. Londini 15 Aug. 1790.
Primus Archiepisc. Baltim. 8 Apr. 1808.
Defunctus Baltimoræ 2 Dec. 1815.

[1] Sed ingressus computatur a 30 Nov. quo die datum est Breve Pont.

[2] Accensemus prælatis Societatis etiam eos, qui post suppressionem ad episcopalem dignitatem evecti sunt, quamvis de eorum readmissione non constet. Quod enim ad tantam dignitatem elevati sint, eamque virtutibus ac doctrina ornaverint, in justificationem et gloriam cedit matris, cujus lacte enutriti erant. Cæterum, quis scit, utrum non regressi sint propter eam rationem, quod sic se putaverunt utiliores fore S. Ecclesiæ ipsique Societati, ant etiam a S. Sede ipsisque Superioribus a regressu arcebantur, sicut de aliquibus factum constat.

Dalhoff, Theodorus (Germ.) Archiep. Bombayensis Promotus 1891.

Gœthals, Paulus (Belga, olim Præp. Provinc.) Episcopus Evariæ in p. Promotus 31 Dec. 1877.

Archiepisc. Hierapolit. in p. Prom. 3 Feb. 1878.

Consecratus in Belgis 23 Feb. 1878.

Primus Archiep. Calcutten. 25 Nov. 1888.

van Heule, Augustus (Belga) Archiepisc. Amiden. in part.

Vic. Ap. Bengaliæ Occident. 8 Oct. 1864.

Mortuus Calcutta 9 Jun. 1865.

von Hohenwart, Sigismund (Austr.) Præceptor Principum Austriæ.

Episcopus Tegestin (Triest) post 1790.

Archiep. Vindobonens. 1803.

Mortuus Vindobonæ 30 Jun. 1820.

Meurin, Leo (Germ., ante ingress. secret. Card. Geissel)

Episc. Ascalonens. in p. Vic. Apost. Bombay 10 Sep. 1867.

Visit. Apost. Malabar ritus Syriaci 1876.

Archiep. Nisib. in part. Episc. Portus Ludovici 25 Sep. 1887.

Mortuus ibid. 1895.

Neale, Leonardus (Americ.) Episc. Gortyn. in p. Coadj. Baltimor. 7 Dec. 1800.

Archiepiscopus 2 Dec. 1815.

Mortuus Georgetown 15 Jun. 1817.

Planchet, Bened. (Gall.)

Vice-Delegatus Apost. Mesopotamiæ 20 Dec. 1850.

Delegatus Apost. Mesop. Archiep. Trajanop. in part. 1853.

Occisus apud Diarbekir 21 Sep. 1859.

Pimentel, Anton. (Lusit.) Archiep. Cranganor. 1721.

Mortuus c. 1751.

Porter, Georgius (Angl.) Archiep. Bombay. Prom. 1887.

Mortuus Bombay 28 Sep. 1889.

Raczynski, Ignat. (Polon.) Archiep. Gnes. et Posnan., Primas Polon.).

Promotus post 1793.

Readmissus in Soc. c. 1821.

Mortuus Przemysl 19 Feb. 1823.

Dos Reiz, Salvator (Lusit.) Archiep. Crangan. 1756.

Mortuus 1777.

Steins, Walterus (Neerland) Vic. Apost. Bombay 10 Dec. 1860.

Consecr. Episc. Nilopolit. in p. 29 Jan. 1861.

Archiep. Bostrensis in p. Vic. Ap. Bengal 27 Mar. 1867.

Episc. Auckland (Neo-Zeland) 25 Apr. 1879.

Mortuus Sydney (Australia) 7 Sep. 1881.

Telesphorus, Paul Jos. Anton. (Hispan.) Episc. Panam. 1876.

Archiep. S. Fidei de Bogota 1884.

Defunctus 8 Apr. 1889.

de Vasconcellos, Joan. Lud. (Lusit.)
Archiepisc. Cranganor. 1753.
Defunctus c. 1756.

Velasco, Ignat. (Mexic.) Episc. Pastopolit. (Columbia) 1882.
Archiep. S. Fidei de Bogota 1889.
Defunctus 10 Apr. 1891.

III.—Episcopi.

Avogadro, Joannes Episc. Novariensis c. 1776.
Ingress. 15 Oct. 1752.
Readmissus ad Societ. Rossiacam c. 1785.
Defunctus Patavii 28 Jan. 1815.

Barthe, Joan. Maria (Gall.)
Episcopus Madurensis 21 Mar. 1890.

Beiderlinden, Bern. (Germ.)
Episcop. Poonensis 1887.

Benincasa, Franciscus (Ital.)
Episc. Carpensis c. 1780.
Readmissus ad Soc. Rossiacam c. 1785.

Borgniet, Andreas (Gall.) Provicar. Apost. Nankin 4 Aug. 1856.
Episc. Berinensis, in part. Vic. Ap. Nankin 2 Oct. 1859.
Mortuus in Pétchely (vict. charit.) 31 Jul. 1862.

Bulte, Henric. (Gallo-Germ.)
Episc. Bostrensis in p. Vic. Ap. Tchely 4 Mar. 1880.
Consecratus Ton-ka-ton 29 Jun. 1880.

Butler, Ant. (Angl.)
Vic. Ap. Guyanæ Angl. (Demarara) 15 Jul. 1878.
Consecr. Episc. Melipotam. (Georgetown, Dem.) 15 Aug. 1878.

Canoz, Alex. (Gall.) Vic. Apost. Madurensis 7 Apr. 1847.
Consecr. Episc. Tamassinus, in part. (Trichinopoly) 29 Jun. 1847.
Episc. Madurensis 25 Jan. 1887.
Defunctus Trichinopoly 2 Dec. 1888.

Cavandini, Abundius (Ital.) Vic. Apost. Mangalore 1895.

Cazet, Joan. Bapt. (Gall.)
Præf. Apost. Madagascar 6 Aug. 1872.
Episc. Sozusensis in p. consecr. 5 Mai. 1885.
Vic. Apost. Madagascar 30 Jul. 1885.

Chisholm, Joan. ingr. 1772.
Vic. Apost. Scotiæ 1791.
Consecr. Episc. Oriensis in p. 1792.
Mortuus 8 Jul. 1814.

Dubar, Eduardus (Gall.) Vic. Apost. Tchely Occident. 6 Sep. 1864.
Consecr. Episc. Canathensis in part 19 Feb. 1865.
Defunctus Thoungkiachouang (vict. Charit.) 1 Jul. 1878.

Etheridge, Jacob. (Angl.) Vic. Apost. Guyanæ Anglicæ 25 Jun. 1858.
Consecr. Episc. Toronensis in p. 10 Oct. 1858.
Administ. et Visit. Apost. Haityensis 1859.
Defunctus in Mari apud Barbadoes 4 Jan. 1878.

Fenwick, Bened. (Americ.) Episc. Bostoniensis 10 Mai. 1825.
Consecratus Baltimoræ 1 Nov. 1825.
Defunctus Bostonii 11 Aug. 1846.

Garnier, Valentinus (Gall.) Vic. Apost. Nankin 28 Feb. 1879.
Consecr. Episc. Titopol. (Shanghai) 27 Apr. 1879.

Golazewski, —— Episc. Przemysl (Poloniæ)
Admissus paulo ante mortem c. 1824 (Zalenski).

Gordon, Carol. (Angl.) Vic. Apost. Jamaicæ 8 Mai. 1889.
Consec. Episc. Thyatirensis in p. 15 Aug. 1889.

José, Clemens (Lusit.) Episc. Cocinensis c. 1755.
Defunctus ibid. c. 1771.

Kerens, Henricus (Germ.) Episcopus Ruremond. 1769.
Episcopus Neustadt 1773.
Episc. St. Hippolyti (Sanct Pœlten) 1784.
Defunctus Vindobonæ 20 Nov. 1792.

Laimbeckhoven, Godefr. (Austr.) Episc. Nankin 1756.
Readm. ad Societ. Rossiacam c. 1786.
Defunctus San-tcheou-fou 22 Mai. 1787.

Languillat, Adrian (Gall.) Vic. Apost. Tchely Occid. 30 Mai. 1856.
Episc. Sergiopolit. consecratus Pekini 22 Mar. 1857.
Vic. Apost. Nankin 6 Sep. 1864.
Defunctus Zi-ka-wei 30 Oct. 1878.

Lavigne, Carol. (Gall.) Vic. Apost. Cottayam.
Episc. Milevit. in p. 13 Nov. 1887.

Lizarzaburu, Jos. Ant. (Americ.) Promot. 29 Nov. 1869.
Episcopus Guayaquil (Republ. Æquator.) 13 Jun. 1870.
Veneno exstinctus 17 Oct. 1877.

Miège, Joan. Bapt. (Gall.) Vic. Apost. in Kansas, prom. 2 Jul. 1850.
Episc. Messen. in part. 25 Mar. 1851.
Deposito Episcopatu, redit ad Nostros Jul. 1874.
Defunctus Woodstock 21 Jul. 1884.

Naruscewicz, Stanislaus (Polon.)
Episc. Smolensk et Luck post. 1773.
Defunctus Luck 6 Jul. 1796.

O'Connor, Mich. (Hibern.) Episc. Pittsburg 15 Aug. 1843.
Deposito Episcopatu Societatem ingressus 22 Dec. 1860.
Defunctus Woodstock 18 Oct. 1872.

Pagani, Nicol. (Sicul.) Provicarius Apost. Mangalore 29 Sep. 1878.
Vic. Apost., Episc. Tricomiensis in p. 21 Feb. 1885.
Episcopus Mangalor. 25 Nov. 1886.
Mortuus ibidem 1895.

di Pietro, Salv. (Neapolit.) Præf. Apost. Honduræ Britan. 16 Mai. 1888.
Episc. Epiri in p., Vic. Apost. 19 Dec. 1892.

Piñeyro, José (Lusit.) Episc. S. Thomæ de Meliapore c. 1726.
Defunctus c. 1756.

Pozo, Robertus. Episcopus Guayaquil (Æquat.) 1885.

Sailer, Mich. (Germ.) Episc. Germanic. in p. Coadj. Ratisbon. 22 Sep. 1822.
Episcopus Ratisbonensis 1831.
Defunctus ibidem 30 Maii. 1832.

Schneider, Joan. (Germ.) Episc. Argiens. in part. Vic. Apost. Saxoniæ 1816.
Mortuus Dresden 22 Dec. 1818.

de Souza, Polycarp. (Lusit.) Episc. Pekinensis 1741.
Mortuus Pekin 26 Mai. 1757.

Staal, Walter. (Neerl.) Vic. Ap. Bataviæ.
Episc. Mauricastr. in p. 23 Mai. 1893.

Van de Velde, Jacobus Oliv. (Neerl.) Episc. Chicag. consecr. St. Ludov. 11 Feb. 1849.
Translatus ad sedem Natcheten. 29 Jul. 1853.
Mortuus 13 Nov. 1855.

His addantur : Ex Cretineau-Joly (v. 5, p. 349) : Alexander Alessandretti, episc. Maceraten. ; Joan. Benislawski, Gadaren. in p., Coadj. Mochilowien. ; Butler, Limericen. ; Hieron. Durazzo, Forolivien. ; Philippus Ganucci, Cortonen. ; Josephus Grimaldi, Pinerolien. et Ivreen. ; Imberties, Augustodun. ; Paulus Maggioli, Albingen ; Dominicus Manciforte, Faventin. ; Alphon. Marsili, Senens. ; Carol. Palma, Coloczen ; Jul. Cæs. Pallavicini, Sarazanen ; Hieron. Pavesi, Pontisremen. ; Anton. Schmidt, Spirensis.

Ex Zalenski (2,72) ; Dederko, episc. Minscien. ; Pitchowsky, Vilnens. ; Odyniec, Mochilowien.

Ex Literis Lavall. : Petrus Klobusiesky, episc. Coloczen. mortuus fere nonagenarius a. 1843, benefactor novæ Societatis.

Cæterum Zalenski (v. 2 ; p. 357) : Cret.-Jol. a compté 21 Ex-jés., nommés évêques. Certainement, il n'a pas voulu faire une énumeration complète ; que dis-je ? il ajoute : Beaucoup refusèrent dans l'espérance de voir se reconstituer la Soc. de Jésus'' prout de Butler Limeric. refert Dr. Oliver.

Propterea pariter in alios Ordines ingredi detrectarunt antiqui Jesuitæ, quibus præterea persuasum esse videtur, se nullibi inventuros vigorem disciplinæ et eximiam caritatem, quibus in Societate assuefacti erant.

IV.—Vicarii et Præfecti Apostolici, aliique Prælati sine charactere episcopali.

Dupeyron, Jacobus (Gallus) Vic. Apost. Jamaicæ Coadj. 10 Sep. 1852.
Vicarius Apost. 27 Sep. 1853.
Defunctus Spring Hill 28 Jul. 1872 (sic Ann. Collegii).

Finaz, Marcus (Gall.) Præf. Apost. Nossi—Bé (Madag.) 20 Jun. 1851.
Renunciat 20 Sep. 1865.
Defunctus Amboihi-Po (Madag.) 22 Dec. 1880.

du Gad, Ludov. (Gall.) Procur. Mission. Gallicar. in Indiis 1777.
Antea Mission. Macai et Captivus Pombal 1760 ad 8 Aug. 1766.
Defunctus?

Guez, Ludov. (Gall.) Præf. Apost. Guyanæ Gallicæ 1761.
Defunctus 1762.

Jouen, Ludov. (Gall.) Præf. Apost. Madagascar 15 Aug. 1850.
Defunctus Ile Maurice. 4 Jan. 1872.

Irisarri, Jos. (Hisp.) Præf. Apost. Fernando Po (Afr.) 1858.
Defunctus ibidem 7 Mar. 1868.

Lacomme, Speratus (Gall.).
Præf. Apost. Nossi—Bé 20 Sep. 1865.
Renunciat—translata Missione 1881.

Perez, Andreas (Hispan.) Præf. Apost. Marañao (Brasilia) 1871.
Vic. Apost. Napo (Æquator) 1876.
Renunciat 1880.

Porter, Thomas (Angl.) Vic. Apost. Jamaicæ 6 Sept. 1877.
Defunctus (St. Beuno's) 29 Sep. 1888.

René, Joan. Bapt. (Gall.).
Præfectus Apost. Alaska 6 Mar. 1897.

Ruel, Alexius (Gall.) Præf. Apost. Guyanæ Gallicæ 1761–1768.
Mortuus in Gallia c. 1769.

Saint Leger Robertus (Hibern.) Vice Prov. Hiberniæ Mai. 1830.
Vic. Apost. Bengal. 18 Apr. 1834.
Vice Prov. Hibern. 2° 23 Febr. 1841.
Mortuus Dublin. 22 Jun. 1856.

Strele, Anton. (Austriac.).
Administ. Apost. Diœc. Portus Victoriæ (Australiæ 1888.

van der Stuyfft, Honoratus (Belg.).
Provic. Apost. Bengal. Occident. (Calcutta) 2 Sep. 1865.
Renunciat 1867.

Sczerdahely, Georg. Aloys. (Hung.).
Abbas Mitratus S. Mauritii de Botne post 1773.
Defunctus c. 1805.

Tosi, Paschalis (Ital.)
Præfectus Apost. Alaska 1894.

Tovia, Gaspar. (Hisp.).
Vic. Apost. Missionis Naponen. (Æquat.) 1880.

Woollet, Jos. (Angl.) Pro-Vic. Jamaicæ Ins. 3 Dec. 1871.
Renunciat 6 Sep. 1877.

C. W. WIDMAN, S. J.

THE ORIGIN OF THE YELLOWSTONE NATIONAL PARK.

A Letter from Father F. Kuppens.

St. Xavier's Church,
Cincinnati, O.,
Sept. 3, 1897.

Rev. and Dear Father,
P. C.

I received your kind letter asking for information about the Yellowstone Park and my connection with its beginning. Well, thirty years is a long time, and to recall the events of that period without any aids to one's memory is no easy task. However I shall try to give you the main facts as I now remember them after all these years.

About the years 1865–'66 I was stationed at the old Mission of St. Peter's on the Missouri River near the mouth of Sun River. A great part of that winter and spring I spent with the Pigeon Indians roaming from place to place south of Fort Benton, and on the Judith River. It was while leading this nomad life that I first heard of the Yellowstone. Many an evening in the tent of Baptiste Champagne or Chief Big Lake the conversation, what little there was of it, turned on the beauties of that wonderful spot. I do not know that the narrator always adhered strictly to facts, but making allowance for fervid imagination there was sufficient in the tale to excite my curiosity and awaken in me a strong desire to see for myself this enchanted if not enchanting land. In the spring with a small party of Indians hunting buffalo, I persuaded a few young men to show me

the wonderland, of which they had talked so much. Thus I got my first sight of the Yellowstone. I shall not attempt to describe it, that has been done by many abler pens than mine; but you may be sure that before leaving I saw the chief attraction,—the Grand Cañon, hot and cold geysers, variegated layers of rock, the Fire Hole, etc. I was very much impressed with the wild grandeur of the scenery, and on my return gave an account of it to Fathers Ravalli and Imoda, then stationed at the old Mission of St. Peter's.

The first visit of Gen. Thomas Francis Meagher to the mission was made, as far as I remember, in the spring of 1867. He was secretary to the governor of the territory, and just then in the governor's absence was acting governor. He was a man of fine education, had travelled very extensively, was a hero of the war, and an Irish patriot. His visit among us was long remembered. In his company were a United States judge, two U. S. marshals—X. Biedler and Niel Homie—and two or three friends. He was overtaken by a blizzard and was compelled to stay a few days at the mission. On that occasion I spoke to him about the wonders of the Yellowstone. His interest was greatly aroused by my recital and perhaps even more so, by that of a certain Mr. Viell—an old Canadian married to a Blackfoot squaw—who during a lull in the storm had come over to see the distinguished visitors. When he was questioned about the Yellowstone he described everything in a most graphic manner. None of the visitors had ever heard of the wonderful place. Gen. Meagher said if things were as described the government ought to reserve the territory for a national park. All the visitors agreed that efforts should be made to explore the region and that a report of it should be sent to the government.

When I was living in Helena, I believe it was in 1868, Gen. Meagher frequently visited my humble cabin. He used to bring distinguished visitors to see me, among them were U. S. commissioners, professors, scientists, and foreign travellers. I remember particularly Senator Bogg of St. Louis, and Professor Hayden, U. S. Surveyor. Many pleasant evenings we spent together. Of course the conversation often turned to the Yellowstone, a place none of them had ever seen. Finally, a short time before his tragic death Gen. Meagher organized a large party and visited that region. He was delighted with all he saw and on his return told me that the beauty and grandeur of the place far exceeded his expectations, and he assured me too that he would make every effort to have the place set aside as a government reservation.

The Encyclopedia says that the first *official notice* of the Yellowstone was sent to Washington by a party of surveyors in 1869 from Helena,—in 1870–'71 an expedition of surveyors was organized by professor Hayden and his reports induced congress in 1872 to set aside the wonderland for a national park. I am pretty sure that this professor and surveyor, Hayden, was the friend Gen. Meagher so frequently brought to my cabin in Helena, and who there obtained his first knowledge of the Yellowstone. However, as I have said before, thirty years have dimmed my memory of these events, especially as I attached little importance to them at the time.

This, Rev. Father, is my recollection of the setting aside of the Yellowstone region for a national park. Was I the first to suggest the measure? I do not remember distinctly but I rather think it was General Meagher who first spoke of the measure of making the territory a national park.

Recommending myself to your prayers I remain in Xto.

Respectfully yours,

F. Kuppens, S. J.

A VISIT TO MAESTRICHT AND THE CAVES OF LIMBURG.

A Letter from Mr. Frederick Houck, S. J.

St. Ignatius College,
Valkenburg, Holland,
July 22, 1897.

Reverend and Dear Father,
P. C.

One of the principal sights in the southern part of Holland is the famous caves in the Province of Limburg. They extend over an area of several square miles and form a veritable network of halls and passages of every description and form. From the time of the Romans the building material for houses in Maestricht, Valkenburg, and the neighboring villages, has been taken from these immense strata of sandstone. They have, undoubtedly, been deposited by the sea during the cretaceous period, at which time the whole of Holland was under water. These layers of sandstone are rich in fossils and petrifactions of great variety. The stone they furnish is not very compact, but,

owing to the fact that it can be so easily obtained and chiseled, almost all of the dwellings within a radius of many miles have been built of it. It can be easily sawed and is, nevertheless, of sufficient hardness to withstand the erosive action of wind and rain. Many buildings that have been built of this stone, a hundred and fifty or two hundred years ago, are still occupied and in good condition. It is, however, especially within the last century, that these quarries have assumed vast dimensions. They are entirely underground and it is difficult for one who has not seen them to form a just estimate of their proportions and intricacy, The whole district between Valkenburg and Maestricht, a distance of about five miles, is literally undermined by caverns and caves of all conceivable shapes. At every visit I discovered apartments, spacious halls and passages that I had not seen before.

Near the various entrances to the caves are the dwellings of the ever ready guides. The tourist is apprised of their profession by the obliging countenance which greets him from every doorway and the numerous signs bearing the inscription: "Gids voor de Goot." In a few minutes he is shut off from daylight and groping about on unknown paths at the mercy of his cicerone. You admire the grotesque figures chiseled or sketched on the walls and are delighted with the novelty of the underground castles. Soon, however, you are led to the right, then to the left, then up a flight of stairs, then down a steep grade, now stared at by a huge wild beast, now frowned upon by his satanic majesty or a monster dragon,—wherever one looks new wonders hewn out of the living stone meet the eye. After you have spent some time in this weird labyrinth and made a hundred or more turns, you involuntarily keep close to the guide, especially if he has succeeded in convincing you of the great number of visitors who, having ventured to enter the caves without a guide, have become lost and fallen a prey to starvation. Two scholastics of the old Society are among the long list of those who have met this sad fate. Of late years, however, the danger of being lost has become less great, since the visits and torch light processions are of frequent occurrence. Besides it has become comparatively easy to discern the principal passages, one of which we followed to a great distance till we reached the chapel.

Owing to the protection the caves of Valkenburg afforded the persecuted Catholics towards the close of the last century they are frequently called the "Catacombs." They recall a sad, yet glorious page in the history of the Church in Holland. One spot, above all others, dear to the Cath-

olics of the vicinity, is the chapel of the catacombs. Here it was that a worthy priest, who had fled from his cruel persecutors during the French Revolution, for nearly two years celebrated the holy sacrifice of the Mass attended by the faithful. There were Sundays, it is said, during the "Reign of Terror" when between five and six thousand people descended into this underground world to assist at the holy mysteries. The plaintive tone of the verses and texts on the walls testify to the resigned sufferings of this afflicted community. The chapel walls and those in the immediate vicinity are decorated with holy pictures in crayon and statues of the saints. The rough hewn altar, kneeling-benches, and baptismal font are still in a fair state of preservation. Engraven in the wall behind the font are the names of the infants baptized in the catacombs. A few hundred feet from the chapel is a large crayon sketch representing a scene enacted here in the year 1799. The persecutors of the Church, hearing that a priest who refused to subscribe the September laws of 1796 had taken refuge in these caves, despatched a number of soldiers to arrest him. Upon their arrival they unwittingly hired a guide who was a staunch Catholic. The latter, pretending ignorance, as to the exact hiding place of his spiritual father, led the priest-hunters about in all manner of directions till, tired out and disgusted with the chase, they left the catacombs in disgust without their prize. Not far from the chapel a small recess hewn into the stone is shown as the cell of this noble confessor who by his hidden life has been victorious over the fanatic "worshippers of reason." The self-sacrificing man of God lies buried near the place where he had spent so many hours and days in devout prayer.

We next turned our steps towards the art gallery of the caves,—a large apartment decorated with crayons of the royal family, the principal Dutch authors, artists and celebrated statesmen. A beautiful likeness of the late King, William III. occupies a prominent position amid a handsome wreath of flowers. Though his majesty was not an ideal character, nevertheless he was free from all that savored of bigotry. When the petition of the banished German fathers was presented to him, he is said to have asked: "Hebben zij wat te vreten?" (Have they anything to live on?) Having been answered in the affirmative, he readily gave his consent. By the king's side is an image of the Queen Regent Emma, whom he married when she was but a girl of nineteen. Above both is an excellent crayon sketch of the last member of the House of Orange, Her Majesty, Queen Wilhelmina. She is now about seventeen years of

age and will ascend the throne on the 31st of August, the day on which she attains her majority.

Whilst wandering about viewing the likenesses of the Dutch celebrities, the visitor's eye is attracted by a large inscription with the words: "Here, Pilgrim, thou art lower than I!" Upon inquiry, he is told that a cemetery is overhead. A few hundred yards from this point I noticed a rope in motion; on approaching, I perceived that some one above ground was drawing water from the well below. The charming landscapes in colors sketched on the walls are worthy of special mention. The atmosphere of the caves, owing to its mildness and uniformity appears to be in no regard injurious to these lovely works of art. Even the bright colors of flowers and rural scenery seem to have retained their original freshness.

The Dutch scholastics at Maestricht have also contributed their mite towards the embellishment of the caves. A short time ago we had the pleasure of viewing their work in the caves located near their villa. Beautiful, life size statues of Our Divine Lord, and our heavenly Mother, and crayon sketches of the saints of the Society, all made by them, can be seen every few hundred feet. What pleased me especially was a little chapel of our Blessed Lady and a perfect facsimile of the crypt and chapel of St. Cornelius as it has been found in the Roman catacombs. Several of the scholastics have merited the gratitude of the public by making a map which gives the exact location of every apartment and passage in the caves of Maestricht. Their pains were well rewarded on many occasions. But a few weeks ago two lads had ventured into the caves alone and lost themselves. After a fruitless search of many hours their parents resorted to the scholastics who found the boys about 11 P. M. of the same day. If these good theologians continue to spend their leisure time thus, the catacombs of Maestricht will in the course of time be a reproduction of one or the other of those at Rome.

Much pleased with our visit to the caves, we decided, before leaving Maestricht to spend a few minutes in the cathedral of St. Servatius. Maestricht, as its native name (Trajectum ad Mosam) would seem to imply, dates from the time of the Romans, and Tacitus, who refers to this city under the name of Pons Mosæ, is said to have ordered the first bridge built across the Maas River at this point. There have been over seventy Catholic churches erected in this venerable old city from the time of its origin up to the present, although its population never exceeded 32,000

souls. Maestricht has a highly interesting history, it having been for many centuries one of the strongholds of western Europe and the scene of endless feuds and struggles. The Spanish and French left its inhabitants but little peace during the last few hundred years. Finally, in 1839, it was recognized as a Provincial City of Holland.

From the year 384 to 722 Maestricht was an Episcopal See. It was established here by St. Servatius who had been driven from his former See, Tongern (diœcesis Tungrensis) by the Huns. The sepulchre of this holy bishop, who died in the year 384, is still shown in a crypt beneath the Roman gothic cathedral dedicated to his honor. His relics are preserved in an exquisite gold-plated shrine about six feet long that stands behind the main altar open to view. Everyone of the bishops of Maestricht, twenty-one in number, are venerated as saints. Among them are the illustrious Monolphus and Amandus. The former saint who died in 588 gave the diocese his immense fortune, owing to which it was some years later ranked amongst the principalities. After the martyrdom of Maestricht's last bishop, St. Lambert, his successor, St. Hubert, removed the Episcopal See to Liege (Leodium) in the year 722. Here the zealous bishop died five years later. The changes brought about by the French Revolution annexed the diocese of Liege to the church of Belgium.

Few churches in the western part of Europe have a larger number of shrines than the historic cathedral of Maestricht. Once in seven years the relics are exposed for the veneration of the faithful, who are wont to come in large numbers from far and wide. The exposition of these holy relics is a most edifying ceremony. From ten to fifteen of the clergy, clad in surplice, carry the reliquaries from the sacristy to the centre of the church. Here the pastor gives a short sketch of the lives of the saints whose relics are shown and closes with a brief exhortation. More than a hundred reliquaries and shrines are thus shown. The ceremony takes place daily for two weeks and lasts over three hours. The silver and gold plated busts containing the relics of the saintly bishops that once governed the diocese are most beautiful works of art. During the exposition the greatest silence prevails amongst the vast crowd of pilgrims. The genuine piety depicted on every countenance is an evident proof of the salutary influence still exerted by the holy bishops of Maestricht.

It would seem that the Dutch, at least those in the Province of Limburg, appreciate the many special graces showered upon their nation. Though exceedingly primi-

tive in their ways they are devout Catholics. No where, to my knowledge, is the clergy held in higher esteem. At present there are about fourteen thousand members of religious orders and congregations in Holland. In Limburg alone, which is one of the eleven provinces of Holland, there are one hundred and one religious houses. Both the Queen Regent as well as the Queen seem to be well disposed towards Catholics. Some time ago Father Voogel, S. J., "the hero of Lombok" and Father Verbraak, S. J., were made Knights of the Order of the Lion of the Netherlands by the Queen, on account of inestimable services rendered in the Dutch Colonies of the East India Islands. Her Majesty also, a few months ago conferred the Order of Orange and Nassau upon the Superioress General of the Sisters of Mercy at Tilburg; she was one of the first women to receive this coveted decoration. These good sisters, besides caring for a large number of sick and infirm, have charge of 45,700 school children in Holland. In Maestricht and Utrecht at banquets given in honor of the young Queen Wilhelmina, she begged that the flowers offered to her might all be sent to the aged people in charge of the Sisters of Mercy. During her last visit in Maestricht she granted a special audience to the superiors of the various religious orders. There are but few countries on the globe where our holy religion enjoys such freedom and where one sees so many signs of a firm living faith as in Holland. Like the infant Church at Rome, the Church in southern Holland has come forth from the catacombs purer, stronger and more glorious.

Your devoted brother in Christ,

FREDERICK A. HOUCK, S. J.

THE INDIAN MISSIONS OF LAKE SUPERIOR.

A Letter from Father Specht.

NEPIGON, ONT.,
September 10, 1897.

REV. AND DEAR FATHER,
P. C.

The annual status has brought the following changes to our Mission of the Immaculate Conception at Fort William: Father Baudin has been named superior; Father Drolet has been sent to Wikwemikong, Manitoulin Island; while your humble servant has been relieved of the temporary charge he had of the mission, and left with his old status—"Missionarius discurrens." Having thus care of the outlying Indian Missions, I accompanied last July the Right Rev. Bishop of Peterborough on a two weeks visitation to some of my stations. Of this voyage I enclose an account, taken from the "Peterborough, Ontario, Daily Examiner," of August 21. It may interest some of my former acquaintances at Alma Mater, and the readers of the LETTERS in general.

The Diocese of Peterborough extends 117 miles west of Port Arthur and includes the district between Sudbury and Fort William and also about eighty miles along the Sault. Taken altogether it perhaps covers more ground than any other diocese in the Dominion extending west from the borders of the town of Trenton and running up into the back settlements. The only thickly populated portions are the counties Durham, Northumberland, Peterborough and Haliburton, as the southern boundary line then runs north of the populous districts and skirts around until it comes south again to the shores of Lake Superior.

On the occasion of his last visit west, His Lordship, Bishop O'Connor, went to the parishes in the Manitoulin Islands and through the more civilized portion of the district. This time, he took the steamer to Port Arthur and travelled back to Sudbury on the C. P. R. leaving the line at intervals to strike into the back settlements through the smaller lakes with Indian guides and canoes. Considerable canoeing was also done in Lake Superior. On arriving back at Sudbury, His Lordship also went out along the Sault line, coming back again to Sudbury and proceeding from there to North Bay and then home.

In regard to the eight Indian missions visited His Lordship states that few have an idea of the hardships which the parish priest has to undergo, particularly in the winter. Speaking of Father Specht the bishop stated that his parish covered fully four hundred and fifty miles of territory along the railway, where the scattering families of Indians were to be found. The different stations were generally visited once in two months by him when he celebrated Mass and gave instruction. When travelling in the winter time he had often to camp out, digging for himself a bed in the snow and building a huge fire beside it. It was impossible for him to sleep in a tent as the fire would burn it. With the thermometer indicating sometimes 40 degrees[1] below zero, the missionary priest was obliged thus to bivouac in the snow.

The Indians, who are known as the Ojibways, engage in fishing in the summer time and hunt in the winter. Each little band of Indians seems to have its own particular hunting ground and it is never trespassed upon by the others. They speak either English or French, and sometimes both. The bishop addresses them in English when visiting their settlements and the missionary interprets the words into the Indian dialect. The different bands do not seem to be increasing in numbers, but are apparently just holding their own. The reserves are almost too scattered for effective work as generally only about twenty or thirty families are found together and it is thus hard to look after the training of the children.

In the whole diocese there are about 6,000 Catholic Indians, and in the particular portion visited there are 2,100 of them who belong to the Roman Catholic Church. When an Indian Mission is reached by His Lordship, the pleasure of the dark-skinned parishioners, as may be imagined, is very great, and they generally show their appreciation of the honor of the occasion by gathering in a body and firing a volley from their guns.

In visiting the Nichipicoten Mission, which is sixty-eight miles from the railway, the bishop and his party paddled through Manitou and Dog Lakes, and also through a long river, making seven or eight portages, one of them three miles in length. When portaging one of the Indian guides would hoist the birch bark canoe up on his head, and the other one carried the luggage. Even his Lordship was not exempt from being called upon to assist in the weary work of portaging, while the swarms of black flies and mosquitoes were even more trying than usual at this season of the year. Being very swampy, portaging is naturally very slow work in this country.

[1] One night, some three or four years ago, I slept out with the thermometer 61° below zero.—*Fr. Specht.*

On the way back to the railway by another route there were twelve portages, one of them being five miles long. The party had to camp three nights both going and returning from Nichipicoten.

At Fort William the church and convent, which were destroyed some years ago by fire and were since rebuilt, look very handsome. A large orphanage for Indian children has also been erected at this point. The town seems to be prosperous and the business men energetic, but His Lordship was not so favorably impressed with the activity in Port Arthur and other towns and villages along the line, though they have not been idle, for a convent and hospital have been erected in Port Arthur by the parishoners.

There are eight schools amongst these Indians, with Catholic teachers and strange to say there are 2100 Catholic Indians to 140 Protestants according to the Government returns. There is only one Protestant Mission in this district and that is at Nipigon Lake. No less strange is the fact that the proportion in regard to religion is about reversed on the Brantford and other Indian reserves east.

In the district just visited there are about twenty priests, all of whom are Jesuit fathers.

The above account will give you some idea of my field of labor. I have no less than fourteen different missions to attend: eleven of them are in Canada, and four in the United States. They have an aggregate Catholic population almost all Indians or half breeds, of 1400 souls. The pagans number some 450. Of Protestant Indians we have no more than fifty or so; but I have a larger number of Protestant whites—mostly Americans and Swedes—in my missions in the States, i. e., in Minnesota and Isle Royal, Michigan. I estimate them at about 200. These missions are situated in three dioceses, so I have three bishops to deal with—the Bishop of Peterborough, the Bishop of Duluth, and the Bishop of Marquette, Michigan.

Of the Indians under my charge fully one half are nomadic, notwithstanding all our efforts to induce them to settle in the Reductions. This state of things entails great hardships on the missionary who has to attend to their spiritual wants, especially during the long winters so prevalent on Lake Superior. In one half of our missions we have schools. Some of them are but poorly attended; owing principally to the nomadic habits of our people, and largely also to the carelessness of the parents in sending their children to them.

As regards morality the people of some of these missions fairly compare with the whites. In others—viz., those that

are closer to the white settlements,—it is not so satisfactory, the Indian not having the same moral courage to resist temptation the average white man or woman has; not unlike certain plants that thrive in the hot-bed, but wither, when transplanted into the open field. Hence it has at all times, and I believe in all places, been the policy of our missionary fathers founded on experience, to keep these children of the forest in separate settlements. I once heard the Right Rev. Bishop of Duluth give great praise to the father sof our Society for what they had done in this regard.

We have all heard the saying: "The best Indian is the dead Indian." For my part I believe that there is more truth in these words than the man, that first pronounced them, suspected. Yes, "the best Indian is the dead Indian," in this sense: that while a good many of them lead lives that are little in accordance with the rules of their holy religion, they make edifying deaths. Such, at least has been my experience. In my seventeen years of ministry among them, I have found only one Catholic who refused the last consolations of our holy religion; and this, though it was a terrible example of God's judgements, produced a salutary effect.

The person in question was an old Indian woman, an apostate of some forty years standing. Up to the time of her first marriage she lived as a good Catholic. Her father, Catholic though he was, married her first to a Pagan Indian, who, however, had the happiness of receiving baptism at the point of death. Then she married a brother of this man, a Pagan too, and lived with him in sin, an apostate to her faith, to her very death. Hearing of her sad bodily condition, but especially moved by the imminent danger in which she was of forever losing her soul, I hastened to her bedside, accompanied by an intelligent half breed. I had been told that she refused to be reconciled to God, because, she said, her sins were too great to be forgiven. I had the precaution to get from the Ordinary, whom I went to see personally, the necessary faculty to marry the dying woman even in case her reputed husband refused to become a Christian. The wretched creature not only did not listen to my message of peace, but repeatedly ordered me out of her house, with a gesture that I can never forget, and which forcibly reminded me of the pictures, we so often see, of the death of the sinner.

But let me turn to a consoling remembrance. Not a week ago, I had the happiness of receiving back into the fold, a sister of the above woman, likewise an apostate of some forty years standing. Her case was similar to that of

her unfortunate sister in all except in this, that she returned to her God. I then baptized her husband who was seventy-five years old, and joined them in holy wedlock. Thus God drew good from evil; for, I am convinced, that this twofold conversion was brought about by the salutary fear which the above sad end stirred up in the hearts of those two fortunate souls and of many others that heard of it.

Asking you, dear Rev. Father, for a remembrance in your holy sacrifices and prayers, I remain,

Your loving brother in Christ,

JOSEPH SPECHT, S. J.

THE EXPULSION OF THE JESUITS FROM NORTHWESTERN MEXICO IN 1767.

The following article has been translated for the LETTERS *by Father Widman of St. Charles College, Grand Coteau, from a very rare and little known work, entitled "De Vitis aliquot Mexicanorum." The twenty names here given should be added to the list of "Viri Illustres" on page 312 of the June number.—Editor W. L.*

The fathers—forty-eight in number and mostly old men, belonging to various Provinces—were quietly attending to their work of instructing and civilizing the Indians. One day a courier arrived from Mexico with a message from Don José Galvez, the viceroy, to the Superior of the Missions, with strict orders to intimate to the missionaries the decree which banished them from all the dominions of the Spanish crown. They were to assemble at the port of Guaymas to be thence conveyed to their destination wherever that might be. The fathers everywhere received the terrible sentence with stupefaction, but at once prepared to obey it. Most of them had to travel many miles to reach Guaymas, and at every step they met poor Indians, to whom they had taught the Christian faith and life, and who wept bitterly over the loss they had suffered, while some uttered terrible threats against the reckless persecutors.

At Bica (?) on the southern bank of the Yagui, many were thrown into two miserable boats, and reached Guaymas only after many dangers and hardships. Guaymas itself was a mere assemblage of log cabins, lately put up in haste

to serve as barracks for a detachment of soldiers who, it was said, were soon to come. In this wretched residence, which a blast of wind or a strong rain might have destroyed, these forty-eight Jesuits, arriving successively from Sinaloa, Sonora and Pimas, lived for nine months, crowded together with domestic animals, whilst the savage Seres roamed in the vicinity and might, at any time, have attempted an invasion, like that which but a few years before had cost the lives of Fathers Tello and Ruhen. In this place, they lost the first of their companions, F. José Palamino an old man, who fell a victim to privations and misery.

Some time in Dec. 1767, the remaining forty-seven were packed on a small vessel which was to transport them to the harbor of San Blas. Under ordinary circumstances the voyage would have been accomplished within a week or so, but it took them fully ninety days. After a time, food became scarce; the water was abominable, and the scurvy began to rage fearfully. If things continued thus, it was evident that all would perish by hunger and thirst, or by disease. This determined the captain to run his vessel into the small harbor of Escondido, on the California side of the gulf. Here they remained for a few days to procure such provisions as might be found in the barren country. As soon as the wind became favorable they set sail again, but new disasters awaited them. A terrible storm arose, and it was considered little short of a miracle that the frail craft was able to keep afloat. The very next morning however, when they thought themselves far out of their way, they discovered that they were approaching San Blas, their destination.

The governor of the place, Don Manuel Givera, received them kindly and did all in his power for their comfort. But there was to be no rest for them. Their journey over land to Guadalajara was the most painful of their travels. Setting out on horseback early in the morning, they travelled in the great heat of the day, through dismal swamps filled with alligators. Often times, they were compelled to dismount and walk in the water up to the shoulders. The few blankets, books and other luggage they had with them, were either lost altogether, or so wet that they could not be used. For several nights, they were obliged to sleep on the bare, damp ground. The royal commissioner who accompanied them could not only do nothing for them, but was forced to share their privations.

When they reached Tepic, the inhabitants of that place provided them generously with everything they could get, and a gentleman of the vicinity, Don Francisco Posadas,

brought them to his villa, entertained them with a splendid banquet, and procured a fresh horse for each of them. His charity was to cost him his life. A few days later, the exiles reached a small locality (Aquatacan) where contagious fevers had broken out among the population. As soon as Don Posadas heard of it, he hastened to their assistance, though unwell himself at the time, and died even before he reached the place, so that the exiles could not even bury their benefactor.

On this journey of scarcely seventy miles, which occupied about one month and a half, they lost nineteen of their number. Two died at the above named place: Fathers Enrique Kirtzel, a German, surnamed El Santo, and Sebastian Cava, a Spaniard, a man we are told, of admirable meekness. Their companions continued their journey to Istla (Ezleta), where all fell sick at the same time with a disease, whose nature no one could tell. There died (Sep. 1, 1768) Father Nicolas Pereira of Lacatlan (Mex.). He was seventy-two years old, having passed forty-two years in apostolic labors amongst the Indians. As he was unable to walk, he was offered to remain in the country, but engaged himself by a vow to follow his brethren, wherever they went, and to make a pilgrimage to Loreto, if he were able to do so.

On the same day also died Father Francisco Villaroja, a Spaniard, who was young and strong, and Father Miguel Lemera of Talpujuyaga (Mex.), at the age of sixty-six, having passed thirty-six years amongst the Indians. The records mention his great love of poverty; he had given away the only poor blanket he had, and death found him lying on the bare ground.

The next day, Sep. 2, died Father Lucas Merino, the last Superior of the Mayo and Yagui Missions, universally beloved for the sweetness of his disposition.

On the third died Father Alexander de Rappicaneis (Rappenau?) of Bremen, who had grown old amongst the Pueblos of Sonora, with whom his memory remained long after him.

The fourth beheld three more burials: Father José Rondero of Los Angeles, distinguished for the nobility of his birth, his great talents, and his charity (He had once been recalled from his missions to be placed in a prominent office in the capital, but begged so much to return to his humbler and more laborious work, that Father General at last yielded to his entreaties). Father Pio Laguna of Chiapas who, though of delicate health, had long lived among the Indians

of Beseraca (Sonora), where he was surrounded by the savage Seres and Apaches, accustomed to plunder and murder whatever came in their way. Xavier Pascua, born Apr. 14, 1732, at Antiquera (S. A.), the missionary of the Babispe (Sonora). The historian who had lived with him says, that he was the most perfect image of Saint Aloysius, in whom no one could ever remark the slightest fault against the rules. And he adds that there was a report of a girl restored to life by his prayers, which—he says—is quite credible, as God is wont to bestow the gift of miracles on souls of perfect purity.

Three days later, Sep. 7, died Francisco Hlawa, a native of Prague (Bohemia), the Missionary of the Pimas, who had escaped the massacres of 1751, to consecrate himself for sixteen years more to the salvation of his people.

On the 11th died at the same place, Ezleta, Father Johann Nentwick, a German. He was a distinguished mathematician, and had been Superior of the Missions at the epoch of the above mentioned Indian revolution.

On the 14th died Pedro Diaz, of a well known family of Mexico, only twenty years old. He was of delicate health and was much troubled with scruples, which did not prevent him from starting at once from his home, when bid by obedience, and travel some 1200 miles, only to find at his arrival the decree of banishment, which obliged him to enter upon another journey, much longer and more painful.

On the 24th, at Magdalena, died Emmanuel Aguirre, born in Biscay, near Pampeluna. He had been Superior of the Missions, and was distinguished by his affability, simplicity and zeal.

At the same place three days later, Father Fernando Berra of Guanajuato, filled with the apostolic spirit from his earliest years.

Later, at Ezleta, where he had been left behind, after long sufferings, died José Liebana, a young nobleman, to whom Father José Belido, a man of renowned sanctity, had foretold that he would go to heaven by the shorter route (mortis sacræ compendio).

In another village (Mochiltic) died Ramon Sanchez, a Spaniard, distinguished by his modesty and love of silence, and Maximilian Leroi, a Frenchman. Born at Cambrai, he had been on the Mission of New Orleans. When the Jesuits were banished from Louisiana, he went to Pensacola (then Spanish) and from there to Mexico, where the fathers received him with open arms. He had been in Sonora but three months, when he saw himself banished a second time.

On Nov. 16, died at Teguila, the last victim of this dreadful journey, Father Bartolomé Saenz, a Spaniard, and a religious of great humility and charity.

The remaining twenty-eight continued their voyage to the harbor of Vera Cruz, some 1300 miles, then again by sea to Havana nearly 900 miles more. So great were the hardships they had to endure, that they must have envied more than once the lot of those, who had suffered an earlier, but a shorter martyrdom.

Their vessel was detained before Havana for several months, and finally they reached Cadiz on July 10, 1769, more than two years after the royal decree. Thence they were transported to a small maritime town (Mnesteum, in Latin, whatever this is), where they remained in confinement for three years more. Lastly, a royal decree ordered them to be scattered among the various provinces of Spain, and placed under custody of other religious orders, especially the Franciscans. Shortly after they heard—with what dismay, we can imagine—the catastrophe of the Society, Aug. 16, 1773, and passed away, one after another, forgotten, despised, persecuted perhaps to the end by men, but not forgotten by God; for their names are surely written in the book of life to be revealed on the day of judgment.—*From "Joannis A. Maneiræ Veracruciensis, de Vitis aliquot Mexicanorum," 3 vols. Bologna, Volpe, 1792—Vita Salgadi.*

THE SOCIETY DURING THE YEAR 1896.

In the October number of last year an article was published on the Society during 1895, with statistics in a tabular form of the increase, percentage of deaths, and the number of those entering and leaving each province. It is proposed in the present article to do the same for the year 1896. On account of the want of exactness [1] in the catalogues, and also of the different dates at which they are published, these tables can lay no claim to mathematical exactness. The percentage of error, however, is believed to be small, and these tables may serve for comparison of one

[1] It is almost impossible to get from the catalogues the exact number of subjects of the Society. Some are counted twice, both in their own province and in that in which they are living. Others are not counted in the total of the Society at all. This happens from their being put among those "ex aliis provinciis" in the province in which they are laboring, and not counted in the total of their own province. Six instances of this have come under the writer's notice and there are doubtless more.

year with another and for general results with a fair degree of exactness. More time and care have been spent on these statistics this year, and different members of the province have been written to, whenever there was reason to believe the catalogues were at fault. Our thanks are due to all these for their promptness in answering.

CONSPECTUS SOCIETATIS JESU UNIVERSÆ

INEUNTE ANNO 1897.

ASSISTENTIÆ	PROVINCIÆ	SAC.	SCH.	COAD.	UNIV.	AUG.	UNIV.	AUG. Assist
ITALIÆ	Romana	205	86	109	400	4	1899	30
	Neapolitana	139	87	83	309	9		
	Sicula	97	100	68	265	9		
	Taurinensis	177	238	144	559	6		
	Veneta	189	92	85	366	2		
GERMANIÆ	Austriaco-Hungarica	318	173	239	730	12	3970	103
	Belgica	436	401	213	1050	7		
	Galiciana	165	139	134	438	16		
	Germaniæ	530	346	387	1263	60		
	Neerlandica	237	132	120	489	8		
GALLIÆ	Campaniæ	313	144	125	582	13	3038	19
	Franciæ	503	205	230	938	—8		
	Lugdunensis	434	168	221	823	10		
	Tolosana	392	157	146	695	4		
HISPANIÆ	Aragoniæ	380	303	360	1043	10	3078	37
	Castellana	341	370	325	1036	15		
	Lusitana	104	98	70	272	—2		
	Mexicana	51	86	44	181	—5		
	Toletana	157	222	167	546	19		
ANGLIÆ	Angliæ	291	233	122	646	...	2481	27
	Hiberniæ	148	110	49	307	4		
	Maryland. Neo-Ebor.	233	203	158	594	10		
	Missourianæ	165	186	107	458	12		
	Missio Canadensis	100	85	72	257	—2		
	Missio Neo-Aurelian.	66	107	56	229	3		
	Ineunte anno 1897	6171	4471	3834	14476	216	14476	216
	Ineunte anno 1896	6069	4423	3768	14260	201	14260	
	Augmentum	102	48	66	216	15	216	

Our first table shows that the year 1896 had an augmentum of 216, an increase of 15 over the augmentum of 1895. It was, like its predecessor, in comparison with the twelve preceding years, a poor year in the increase of subjects of the Society, being surpassed by eight of these years, while only four were inferior to it. The German Province is re-

markable for the large augmentum of 60, and the German Assistancy for its increase of 103.

Number of Deaths, Percentage, and average Age of Deaths in the Society during 1896.

Province	No. of Deaths				Percentage	Average Age			
	Fathers	*Schol.*	*Bros.*	*Total*		*Fathers*	*Schol.*	*Bros.*	*Total*
Rome	4	1	3	8	1.92	71	25	67	63½
Naples	5	1	3	9	2.85	77	19	53	62
Sicily	4	.....	2	6	2.20	74	.....	81½	76
Turin	1	3	1	5	0.86	80	22	56	41
Venice	4	.....	2	6	1.50	66	.....	48	60
Austria	6	.....	3	9	1.18	71	.....	54	65
Belgium	11	7	3	21	1.93	61	26	62	49
Galicia	4	1	3	8	1.77	59	23	52	52
Germany	6	2	4	12	0.94	62	25	59½	55
Holland	7	.....	3	10	1.97	54	.....	63	57
Champagne	4	.....	2	6	1.02	56	.....	73	61½
France	9	3	5	17	1.76	68	23	61	57
Lyons	12	1	6	19	2.23	62	29	65	62
Toulouse	10	4	1	15	2.10	59	28½	68	51
Aragon	11	1	8	20	1.85	55	24	51½	52
Castile	8	1	7	16	1.49	54	23	46	49
Portugal	2	4	.....	6	1.52	56	22	.....	34
Mexico	2	1	.....	3	1.55	55	27	.....	46
Toledo	2	1	.....	3	0.54	58½	19	.....	45
England	9	1	3	13	1.94	62	33	70	62
Ireland	3	1	.....	4	1.27	73	20	.....	59½
Maryland-N.Y.	5	4	3	12	1.94	59	28	75	52½
Missouri	1	.....	4	5	1.05	53	.....	68½	65
Canada	2	1	2	5	1.94	69	25	42	49
N. Orleans	1	.....	1	2	0.42	66	.....	70	68
	133	38	69	240	1.61	63.7	24.9	59.6	56.4

The second table gives the number of deaths, according to the "Catalogus Defunctorum." It is 240, being 246[2] in 1895. The percentage of deaths, compared to all in the Society at the close of the year is 1.61 (1.68 in 1895) and the average age of these dying 56.4 (58.4 in 1895). In the table the average and percentage is given for each province, computed as explained in Vol. XXV., p. 461. It will be seen that the average of death for the fathers (64) is four years above that of the brothers (60). This is, however, when the fathers are taken by themselves without the scho-

[2] In the article of last year 248 was given as the number of dead, as Father George O'Connell and Mr. O'Neill were counted. In the "Catalogus" these names are counted for 1896.

lastics. The average of death for both the fathers and the scholastics is 55.1 or five years less than that of the brothers.

Number and Age of those Dying in 1896.

Age.....	85	80	75	70	65	60	55	50	45	40	35	30	25	20	15	Tot.
Fathers.....	5	7	16	15	15	22	19	9	11	6	5	3	...	...	...	133
Scholastics.....	...	...	...	...	...	...	...	...	...	...	2	5	10	18	3	38
Brothers.....	1	7	6	6	12	10	5	5	4	1	3	6	1	2	...	69
Total...	6	14	22	21	27	32	24	14	15	7	10	14	11	20	3	240

The third table gives the number of those dying at and above 85 years of age, the number at 80 and between 80 and 85, and so on, for each five years down to 15. The oldest one to die during the year was Father Charles Young of the Irish Province. He was 98 years old. The next oldest was Father Peter Point, aged 94, of the Mission of Canada.

The last table contains the number entering and leaving during the year. The number leaving is found by subtracting the number dying plus the augmentum from the number entering, as fully explained in the October number of last year, page 464. As a desire has been expressed to know the number who left as novices, this has been computed from the catalogues and placed in the fifth column. It will be seen that of the 237 leaving, 137 left as novices and hence 100 after taking their vows. The number leaving (237) is about the number given in the catalogue lists of the "Vita Functi," thus illustrating the statement of Père Terrien, that the number leaving as a general rule about equals the number of deaths.

It will be remarked that the number of deaths in the last table is but 230, while in the preceding tables it amounts to 240. The number 230 is the province catalogue number, 240 the number of the "Catalogus Defunctorum" which is published only at the close of the year. As a number of the catalogues are issued in November, they cannot in their list of "Vita Functi," include those who die in November and December, while the "Catalogus Defunctorum" gives the names of all known to have died during the whole year. Another reason for the discrepancy is that the names of those dying in 1895 after the catalogues were printed, are

The number Entering and Leaving the Society in 1896.

Province	No. Entering	No. Dead	Augment.	No. Leav'g	No. Leaving as Nov.
Rome	21	8	4	9	5
Naples	16	6	9	1	...
Sicily	17	6	9	2	2
Turin	32	6	6	20	5
Venice	13	6	2	5	2
Austria	33	11	12	10	7
Belgium	47	22	7	18	12
Galicia	34	7	16	11	8
Germany	80	9	60	11	7
Holland	21	8	8	5	4
Champagne	22	5	13	4	2
France	21	14	-8	15	10
Lyons	36	19	10	7	6
Toulouse	24	15	4	5	1
Aragon	46	20	10	16	11
Castile	55	16	15	24	16
Portugal	15	6	-2	11	9
Mexico	8	3	-5	10	1
Toledo	33	3	19	11	4
England	23	12	...	11	5
Ireland	12	4	4	4	4
Maryland-N. Y.	29	13	10	6	3
Missouri	26	5	12	9	6
Canada	10	5	-2	7	6
N. Orleans	9	1	3	5	1
	683	230	216	237	137

counted in the "Vita Functi" of 1896, but having been counted in the "Catalogus Defunctorum" for 1895, they are, of course, not repeated in that of 1896. Thus in 1896, twenty-two died after the printing of the catalogues, but twelve names in these catalogues are not found in the "Catalogus Defunctorum," having already appeared in the catalogues of 1895. Twenty-two minus twelve gives us ten, the difference between the dead of the "Catalogus Defunctorum" (240) and the "Vita Functi" (230) of the province catalogues.

THE ORIGIN OF ST. MARY'S COLLEGE, KANSAS.

WITH A SKETCH OF FATHER CHRISTIAN HOECKEN.

A Letter from Father Walter H. Hill.

ST. LOUIS UNIVERSITY,
ST. LOUIS, MO.,
Sept. 11, 1897.

REV. AND DEAR FATHER,
P. C.

St. Mary's College is at St. Mary's Mission, Kansas, in what was the "Pottowattomie Reservation" from 1848 till the treaty with the United States was signed by representatives of the Pottowattomie Indians in 1861, when the tribe was transferred to the Indian Territory. The town that has there sprung up retains the original name, St. Mary's Mission. This was the name of the mission when it was at Sugar Creek, near the Missouri border: see Missouri catalogue for 1846; and it was given also to the new locality selected for the tribe north of the Kaw or Kansas River in 1848. The history of these Pottowattomies, their transfer from Michigan in 1838 to Sugar Creek, at the head waters of the Osage River, and their removal ten years later, or in 1848, to the present St. Mary's Mission, was related at sufficient length in the WOODSTOCK LETTERS for 1875–'6–'7. When the rude mission church was erected at St. Mary's, Kansas, it was dedicated to the Immaculate Conception, and it served for a time as Bishop Miege's Cathedral. The college appropriated to itself the beautiful name which was borne for many years by the Mission, St. Mary's.

Fathers Felix Verreydt, Maurice Gailland, and Christian Hoecken devoted many years of their lives, undergoing much hardship, to this tribe of Indians. A biographical sketch was given of Father Gailland in the WOODSTOCK LETTERS for 1878, and of Father Verreydt in the LETTERS for 1883. But the WOODSTOCK LETTERS were not begun till several years after the death of Father Christian Hoecken. It may, perhaps, be appropriate to state herein some principal facts of his life, before describing the origin of St. Mary's College.

Father Christian Hoecken was born at Tilburg, North Brabant, Holland, February 28, 1808, and he entered the Society in Missouri Nov. 5, 1832; he had been ordained to the priesthood before he left Holland for the United States.

It is inferred from the somewhat meager record of that period, that, after his novitiate, Father Hoecken was employed in pastoral duties at St. Charles, till 1836, making occasional excursions to Catholic settlements at the north and west, and northwest of St. Charles. In the catalogue for 1835, he is named as residing at St. Charles, Missouri. He accompanied Father Van Quickenborne when, in 1836, the Kickapoo Mission was founded, eight miles north of Leavenworth City. In 1837 Father Van Quickenborne returned from that mission, owing to ill health, and he died at Portage des Sioux, August 17 of that year. Father Felix Verreydt succeeded him as superior at the Kickapoo Mission, and in the following year, or in 1838, Father Verreydt was sent to Council Bluffs, to begin a mission at that place among the "Prairie Pottowattomies," or the nomadic portion of the tribe, recently moved to that locality by the United States authorities. Father Christian Hoecken then took charge of the Kickapoos; but as they had a strong passion for *firewater*, and were most daring, and far-venturing horse thieves, and shunned the presence of the "blackgowns," little or no good could be effected among them. The missionaries finally abandoned them as utterly indomitable.

Early in 1839 Father Hoecken was sent to the Sugar Creek Mission of the Pottowattomies. But after a few months' stay at Sugar Creek, he lost his health, and was sent to Council Bluffs. In September 1841, the Council Bluffs Mission was abandoned by the missionaries, and Fathers Verreydt and Hoecken took charge of the Pottowattomie Mission of Sugar Creek, Father Verreydt being appointed superior. Though Father Hoecken visited various tribes of Indians, made excursions to the Sioux Indians on the upper Missouri, and once visited the Pottowattomies who remained in Michigan after the main body of the tribe was removed, in 1837, yet he was attached to the St. Mary's Mission all the remaining years of his life, or till 1851. In 1851 he started with Father De Smet to visit the Indians at the head waters of the Missouri River. The journey was to be made on the steamboat St. Ange, which was owned and commanded by Captain Joseph La Barge, a kind and generous Catholic gentleman, who often transported Father De Smet and other Jesuit fathers on his boats, with all their supplies for the Indian Missions from St. Louis as far as

Fort Benton near the falls of the Missouri, and in no case would he accept any compensation, though the distance exceeded 2500 miles. Fathers De Smet and Hoecken started from St. Louis on this trip early in June 1851; the steamboat St. Ange was loaded with goods for the American Fur Company, and besides its cabin was well filled with passengers. After the vessel had been toiling up the rapid and turbid Missouri River for a number of days, and reached the mouth of the Platte River, Asiatic cholera broke out among the passengers. Father Hoecken did all that zeal and charity could prompt, to help the sick and dying. The disease was of a virulent type, eleven of its victims died, and Father De Smet was prostrated with bilious fever. Then Father Hoecken was seized with the fearful scourge, and his symptoms, at the very beginning of the attack, plainly indicated that death would ensue quickly. Father De Smet anointed him, and he survived the ceremony but a few minutes, yet he had answered all the prayers. He died June 19, 1851, as recorded at the time both by Father De Smet and Captain La Barge, but in the catalogue of the vice-province his death is registered as having occurred June 21. His remains were placed in a decent coffin, and buried at a duly elevated spot on the Nebraska shore of the river, about two miles above the mouth of the Little Sioux River, which comes in from the Iowa side. By Captain La Barge's estimate of distances, it is probable that his death occurred opposite Fort Calhoun in Nebraska, the original Council Bluffs, so named by Lewis and Clark in 1804. On the return trip of the St. Ange, Capt. La Barge took up Father Hoecken's remains, despite the protests of his passengers, and delivered them to our fathers at St. Charles, Missouri, only about six or seven miles from St. Stanislaus Novitiate. They were buried at the novitiate, on July 30, 1851. Thus, at the early age of 43 years, a young life was cut short, which gave promise of extraordinary future usefulness in missionary labors among the savage tribes of the Rocky Mountains,. In fact, had he lived, it is not unlikely that he would have joined his brother, the late Adrian Hoecken, seven years his junior, who was then performing works of heroic zeal in northern Montana,[1] it may be in the deep mountain valley, where Father Adrian founded St. Ignatius Mission.

Some of the foregoing particulars, concerning Father Christian Hoecken, were learned from the venerable and

[1] It is probable that Father Adrian Hoecken was secluded in the mountains eleven years without seeing any white man, except his companion lay brother, Daniel Lyons.

reliable Captain Joseph La Barge, who still survives, and is in the 82nd year of his age. For more than half a century his boats made frequent trips from St. Louis to Fort Benton, and intermediate military posts; and all our missionaries who desired that means of conveyance to the mountains were welcomed on his vessels, free of charge. It must be confessed, however, that this laudable generosity of Captain La Barge, the noble hearted benefactor of the Catholic missions in the Rocky Mountains, never received in return its merited gratitude or credit.

In the year 1869, most of the Pottowattomie Indians had left their reservation on the Kaw River, west of Topeka, and white immigrants were moving in rapidly, and occupying the vacated land. The resident missionaries at St. Mary's, did not follow their flock in their migration to their new home in the Indian territory, but thenceforth they devoted their zeal to the white settlers that succeeded the Indians in their former reservation. The year 1869 was deemed, by the fathers at St. Mary's and the Provincial, an opportune time to begin a college at their old mission home for the benefit of the white population, already numerous in Kansas. Accordingly, Father Diels, representing the superior of St. Mary's, Father Ward, was called to St. Louis in December 1869, to arrange details of the undertaking with the Provincial, Father Coosemans.

While in St. Louis, Father Diels had the seal of the proposed college engraved with the rising sun as its emblem. The Provincial, Father Coosemans, ordered his socius to prepare the formula of a charter, accompany Father Diels on his return to Kansas and attend to the legal incorporation of the new college. The two proceeded to Leavenworth where this formula of a charter was submitted to the inspection of Lawyer Carroll, who was requested to correct any technical errors which he might observe in it. Father W. J. Corbett was then acting as administrator of the Leavenworth diocese, Bishop Miege being absent in Europe, where he awaited the convening of the Vatican Council. After going to St. Mary's Mission and deliberating maturely over the several articles of the charter, Father Diels and companion went to Topeka, the State capital, where Judge Morton kindly consented to examine carefully and in detail the entire charter, and make such changes and corrections as he deemed best for the interests of the future college. It was suggested to him that, perhaps, the provision inserted in the instrument exempting all the college land and other property from taxation should be omitted. To this change in the charter he objected, saying that while

there might ultimately be litigation over it there was sufficient probability of its validity to justify the retaining of so valuable an exemption. "If this clause lead to a contest in the courts," he added, "it may even come before me; I cannot now say what my decision would have to be, but by no means must we strike out what may prove to be so important an advantage to your new college." The case afterwards actually came before Judge Morton for final adjudication, who, after having it under advisement for three months, decided adversely to the validity of the provision exempting all the college property from taxation. The college was chartered under a general law of the State; in recent times, no charters are granted for such institutions by special acts of the legislature, in any one of the States; even the Catholic University at Washington, D. C., is incorporated under a general law. The charter was left with the secretary of State of Topeka for record, whereupon the fathers returned to St. Mary's, and organized the first board of trustees on Christmas eve, 1869. This charter was copied, with some modifications, by the Sacred Heart Academy at St. Mary's Mission, and also by the Saint Francis Institute and the Loretto Academy, at Osage Mission, and they too were incorporated the following year.

The Ladies of the Sacred Heart had charge of the Indian girls ever since the year 1841, and they accompanied the fathers in 1848, when the Pottowattomies were transferred from Sugar Creek to their new reservation, north of the Kaw River. During all this time the expenses of both communities were paid from the common fund, no separate accounts being kept. When St. Mary's College and the Sacred Heart Academy became legal corporations by their charter, a division of the mission property was made, and the arrangement as to their respective shares proved mutually satisfactory. In 1870 a college building was planned by the Provincial, Father Coosemans, with the assistance of Architect De Bar of St. Louis. It was first intended to locate the college on the elevated plain to the north of the site afterwards actually chosen; but as water could not be found, except at an inconvenient depth below the surface, the building was erected at the foot of the bluff. The college was put up in 1870, but as the brick was badly made, the building was regarded, by some, as insecure. It may, indeed, have been by a special providence that the college was totally destroyed by fire, February 3, 1879. The Ladies of the Sacred Heart kindly gave up their new academy building to the fathers, and temporarily occupied a rented building in the village. In the summer of 1879, their prop-

erty was purchased by the fathers, and they withdrew from the mission.

St. Mary's, Kansas, has now grown to be an extensive and prosperous boarding college, the only boarding college conducted by fathers of the Missouri Province. But it is not proposed, in this article, to narrate the history of its progress and development; this will be done, it may be conjectured, at some later period of its existence. The aim of this brief sketch was merely to state accurately and from personal knowledge, some principal facts, as to the origin of St. Mary's College, Kansas.

WALTER H. HILL, S. J.

ECUADOR—THE REVOLUTION AT RIOBAMBA.

A Letter from Father Malzieu.

LA CONCEPCION COLLEGE,
PIFO, August 30, 1897.

REVEREND AND DEAR FATHER,
P. C.

I had to get rid of college troubles and noisy boys to be able to answer your last two letters of January 2 and May 22. Of course the only reason that prevented me from writing during such a long time, was the great amount of work given me and which I was unable to finish either by day or by night. Happily all that is over for a good while, for I am now at Pifo in my poor, but neat room of a tertian. The probation will begin to-morrow. We are nine in all, and among the fathers are two of my fellow novices in Spain in 1881. The scholasticate of Pifo is so much changed since I left it some seven years ago for the United States, that I cannot help wondering especially when I consider the hard times we live in. Though everything is home made, with a splendid water power they run a fine mill, a vertical and a circular saw and the electric dynamo, that supplies light not only to the chapel and refectory, to the large hall and library, but to every private room of the house. This improvement is such a novelty that many come from Quito to inspect it. Indeed all the attempts made in Quito to put up an electric plant have proved to be failures and the capital of Ecuador is still lighted with dim and pale kerosene lamps. As to the intellectual standard of the scholas-

ticate, you may judge by the grand act of theology that was given at the beginning of last July by Father Galdos. The Most Rev. Gonzalez, Archbishop of Quito with several of his church dignitaries came to be present at it and all returned home truly delighted.

Of your old acquaintances, Father Villota is minister here and professor of philosophy, Father Buendia is coming from Riobamba to teach theology and Father Villagomez who on last Easter made his solemn profession, goes to Riobamba to teach literature. The only real drawback I find at Quito, is the fewness of scholastic novices. This is easily explained. The Ecuadorian youth are so restless to-day that very few think of religious life, besides, the times since the coming of General Alfaro are hard and trying, and we have just escaped the danger of a general expulsion from the country.

I suppose you have heard of the sad accidents that happened in Riobamba last May 4. As we are under the rule of Radicals, the plea to persecute any honest man is that he conspires in favor of the conservative party against the government. In this way, for instance, the public prison of Quito, called the "Panoptico" was filled with numbers of the most excellent and worthy gentlemen, during last January, because they were said to be conspirators. I saw them myself, when called on holy Wednesday to prepare them for paschal Communion. Indeed it was a heartrending sight to see so many people kept there out of their family, toiling in dark and damp rooms, without any crime proved against them, except that they were said to have conspired against the radical power of General Alfaro. On the same plea the good bishop of Riobamba, Rt. Rev. Andrase, had been so much persecuted by the governor that the Catholics of the town became greatly excited and tried to free him. They called in their behalf two of the conservative chiefs from the neighboring country where they were hidden, got a promise from the best of the military bodies to fight in favor of the Catholic cause, and thought that the triumph was secured; for they supposed that undoubtedly all the people would rise in arms and defend their beloved prelate. You may take this as an instance of the way in which revolutions are begun in Ecuador. In fact, during night the conservative captains came silently into the town, took possession of the terrace of our college, as the best dominating point of defense, and at 5 o'clock in the morning of May 4, opened a sharp fire upon the barracks of the radical soldiers, lodged just in front. Imagine the surprise and fright of Ours, who at that moment were getting up in

another part of the house, completely ignorant of the plot. Five of them ran into the domestic chapel to pray and die courageously: others remained in their rooms during the bloody battle that was being fought inside of our house. Breaking down the wooden door of the church, the radical soldiers came easily into the college, killed the fifteen or twenty young men who were fighting with the conservative chiefs, took these prisoners and gave themselves up to destroy and steal everything that came within their reach. Then they penetrated into Father Rector's (Emilio Moscoso) room and found him kneeling and saying his beads. They stole out of his desk a good amount of money, and killed him cowardly by three distinct rifle and revolver shots in the head and chest. Then they placed the bleeding corpse in a chair and put a rifle in his hands and spread the rumor abroad that the Jesuit Rector had been shot because he was fighting as a conspirator. The other fathers and brothers were drawn out of the chapel and their rooms, bruised by blows, wounded, tied with cords and thus driven into prison. In the church they tore off the tabernacle door, took the consecrated hosts out of the ciborium, ate them and drank wine from the chalice, and committed every kind of sacrilege hitherto unheard and unseen on Ecuadorian land.

Profiting by the calumny spread against Ours at Riobamba, viz., that they had taken part in the conspiracy of the conservative party, several deputies at Quito introduced a resolution to expel the whole Jesuit Order from the Republic. What horrors were said against us in the national convention during these days! Still at this very time we were greatly consoled on seeing all ranks of Quitonian society rise as one man in our favor and interest General Alfaro himself in our behalf. It was certainly a great triumph for us to witness the most distinguished among the ladies and gentlemen of Quito take up our defense and go personally to the President to protest against our expulsion. In fact the resolution was rejected, our accusors were reduced to silence, and soon complete peace was restored to us. Even in Riobamba, after a fortnight passed in prison, our fathers returned to the college, and had to yield to the prayers and entreaties of the families to open the classes again in order to complete the scholastic year. Such had been the testimonies of constant affection from our college boys to their professors during the time of their imprisonment, that for gratitude sake at least, it was but just to grant them this favor. A wonderful fact noticed by a medical doctor and all our people, is that the blood of Rev. Father Emilio Moscoso,

taken into a bottle three days after his death from the floor of his room, remains still perfectly liquid with its natural color. A few days ago, I heard of it again, and though kept in the open air it does not lose its natural state.

Although the national convention granted full liberty of study for two years, to the college of Quito, we had the ordinary examinations during the whole month of July. We hope that they will let us go on in the college just as before, with the classical method of our Ratio. We fear, however, because the new law on study, evidently aimed at us, leaves aside Latin and Greek; besides it requires in all the colleges a rector and two inspectors, of the secular State. If the law is applied to us, we will have to give up all official teaching. But even in this case, I don't think it will be feasible to accept your offer, to return to the United States, because we open two new colleges in the next year. One is at Pasto, in the south of New Granada. This is a college seminary with 180 students, in which besides college classes, philosophy, theology, canon law and scripture must be taught. True, this city is rather within the territory of the province of Castile, but, *de facto*, especially on account of the awful roads, it is far nearer to Quito than to Bogota. Hence we have accepted it, hoping to get some vocations for our novitiate, for the youths of Pasto are known for being intelligent, constant, and noble-minded. The other college is at Arequipa, in Perú, from which we have received very fine offers; the first subjects for that house will start from Quito by the end of September, but the college will not be completely founded before next year. President Piérola now in power, is very favorable to the Society, and it is time to do something for the Peruvian boys, who are good-hearted generally speaking, but much neglected and hence easily corrupted.

And what about the Napo Mission? It is sad to say, not a Jesuit remains there; those poor Indians have not a single priest among them, not even to baptize their children, and all this evil is due—just as the trouble at Riobamba—to the hatred of a governor for the Society. The plea here was no conspiracy of any kind, but covetousness. It was said that Jesuits went to Napo, not at all for the spiritual welfare of the Indians, but for the sake of getting gold, which is lying in the sandy banks of the whole country. At Quito nobody but our enemies believed it. Still this calumny was sufficient for Governor Sandobal to get a note of expulsion from the Secretary of State of General Alfaro. The Jesuits were ordered to leave the Napo region, with

express prohibition to come again into it, either privately or in a body. All their goods and possessions were confiscated by the State, for "these foreigners came to this country without a cent, and here, out of the goods of the Indians, they became grand proprietors." Fortunately, foreseeing such an event, almost all the missionaries had been called away by Rev. Father Superior; the Sisters of the Good Shepherd, in charge of an Indian school at Archidona had already returned to Quito, bringing along with them all the little boarders who were willing to follow them; our fathers had done the same with the boys of the school, who are now at Pifo, learning some trade and the Spanish language. In this way only two priests and a brother were left at Archidona, when the order of expulsion was announced to them. Amidst the tears of the poor Indians, they were taken down the Napo River, by an escort of white soldiers, and conveyed in this military way as far as the mouth of the Tiputini River, and left there at liberty, either to die in the woods or to look for their support through the forests of Peru or Brazil. They thought it better to take the canoe again and follow the Tiputini River, and thus come to Mocoas and thence to Pasto, in New Granada, and thence to Quito, a travel of nearly three months, amidst the most horrible hardships. The three of them returned half dead, with toil, fever and fatigue. Such is the sad end of the Napo Mission.

Not to abandon altogether the Indian race, we accepted a parish of Indians called Zámbisa, not farther than eight miles north of Quito. Of course all these people, about 5000 in all, have been baptized by the old parish priests, but their spiritual instruction has been so much neglected that it will not be easier to instruct them than to convert them for the first time. We expect great fruit from this Mission, which seems to bring with it all heavenly blessing.

My best regards to all my acquaintances at Woodstock, and do you, dear father remember your

Brother in Christ,

P. N. Malzieu, S. J.

THE GOLDEN JUBILEE OF ST. FRANCIS XAVIER'S.

Those who have read the "Reminiscences of Father Nash" published in our last number, will easily recall how after the close of the scholastic year of 1846–'47, Father Larkin was sent to New York to found a college and residence of the Society. It was to be the first permanent establishment of the Society in the Empire City. Classes were opened in October, 1847, just fifty years ago. The time had come to celebrate the Golden Jubilee of the college. It was thought well not to wait till October itself, but to anticipate a few weeks and celebrate it in connection with the annual college commencement in June. Thus a whole week from June 15 to June 22, was assigned to different exhibitions, to which the alumni and friends of the college were invited, in commemoration of the founding of Alma Mater. Our space permits us to notice these celebrations in a general matter only.

On Tuesday, June 15, the Seniors occupied the stage of the college theatre and treated an interested audience to a series of lectures on electricity, including the now famous X-rays. The lectures were illustrated with experiments.

On Wednesday, June 16, the friends of the college were entertained by the Cadet Battalion, in the handsome new armory of the Ninth Regiment on West Fourteenth Street. Capt. John Drum commanded the battalion. Col. Seward and the entire staff of the Ninth Regiment reviewed the cadets, and then followed the drill. Competitive sabre and bayonet fencing and individual drills were gone through with, all for gold medals. Guard mount and dress parade brought the exercises to a close.

Thursday, June 17, was Philosophers' Night. Of this evening one of the daily papers, the *New York Tribune*, speaks as follows: "Anniversary exercises last night consisted of a public defense of selected theses in Psychology, Natural Theology and Ethics by the class of '97. The defending was in Latin and English. * * * Both objectors and defenders put forth strong arguments; some of the objectors were graduates, and a number of them visiting priests. The young gentlemen were highly complimented on their skill in handling the questions, and on the ease with which they

spoke the Latin language." We may add that these compliments were richly deserved.

Friday, June 18, the theatre was crowded with the friends of the students of the Grammar School, formerly known as the Preparatory Department. It was "Prize Night."

Saturday, June 19, was "Prize Night" for the College and Academic Departments. The usual surprises and disappointments of such occasions were everywhere manifest and many who had entertained hopes of capturing honors and failed, found encouragement in their past efforts to hope for the coveted honors next year.

Monday, June 21 was Commencement Day. This was the great day to which all that had gone before served but as a preparation—a day full of incidents and of unusual events. It began by the celebration, at ten o'clock in the church, of a

Pontifical Military Mass.—A Military Mass is rare in this city, and the church where it is celebrated is always thronged; but a Military Mass celebrated by the Apostolic Delegate has no precedent in the country. This was our honor on June 21, 1897, for Archbishop Martinelli consented to be the celebrant. This was all the more to be appreciated as His Grace had, to fill out his engagement, to forego meeting President McKinly at Georgetown. Those engaged in taking part in this ceremony and assisting Most Rev. Archbishop Martinelli in the sanctuary were all graduates of St. Francis Xavier's.

His Grace Archbishop Corrigan, robed in *cappa magna*, occupied the throne in the sanctuary attended by Bishop Wigger of Newark, Bishop McDonnell of Brooklyn, Bishop McFaul of Trenton, and Bishop Hoban of Scranton—all former students of the College. The clergy formed a procession in Academic Hall, passed out the college entrance on Sixteenth Street, and down the street to the church. The street was kept clear by the College Cadets, and the sight of that procession of many well known priests of this and other dioceses, attired in cassock surplice and biretta, followed by the episcopal purple, worn by eminent dignitaries of the country, passing between the thronged sidewalks, was a spectacle seldom seen and a memory long to be treasured by the favored witnesses of it.

The *Commercial Advertiser*, of New York, described the church function as follows :—

As the officiating clergymen proceeded to the altar, the cadets marched into the church as a guard of honor. They took up their position before the altar, while Archbishop Corrigan took his seat on the throne. Behind the throne

a host of priests, secular and religious, most of them alumni of the college were congregated. As the strains of Mendelssohn's Sonata in A died away, a choir of surpliced priests, about forty in number (alumni of the college), chanted the *Missa in Solemnibus* with harmonies written for the occasion by Gaston M. Dethier, organist of the church.

The sermon was delivered by Rt. Rev. Winand M. Wigger, Bishop of Newark and a member of the class of '60.

After the Mass the procession returned to the College by the centre aisle of the church through the crowded street to the main entrance on Sixteenth street. Lunch was served, and the visiting clergymen were invited to wait for the afternoon reception and dine with the Faculty at 5 o'clock.

The afternoon, from 2 to 5 o'clock, was spent in giving a reception to the relatives and friends of old and present students. The doors were thrown open and all were admitted. In the quadrangle a tent had been raised, beneath which a substantial lunch was served to all who wished it.

Academic Hall was a mass of college colors and American and Papal flags. The walls were covered with large frames, holding photographs of students old and young, all named, and but lately dragged from their hiding places in the numerous college albums. The other parts of the college buildings had their attractions—the library, classrooms tastefully decorated, the cabinet with its many scientific treasures—but most interest was centred in the collection of photographs of individuals and classes going back to the first years of the existence of the college.

At 3 P. M. the Apostolic Delegate, accompanied by Archbishop Corrigan and the Reverend President of the College, seated himself on the platform in Academic Hall and received all those who wished to be presented to him. Thousands availed themselves of this opportunity of greeting Pope Leo's representative. A continuous line of ladies and gentlemen during one entire hour passed before the Delegate and received a genial smile, and frequently a few words from the distinguished guest of the day. The Reverend President introduced each one to His Grace Archbishop Corrigan, who presented each individual to Archbishop Martinelli.

Commencement Exercises. — The crowning event of the day was the commencement itself, held in Carnegie Hall at 8 P. M. For days before, it was impossible to satisfy the applications for tickets. Coupon tickets were supplied to the Alumni who applied for them, but when the event drew near, it was found that the demand far exceeded the supply, and many requests had to be refused.

The clergymen were asked to attend the exercises in cassock and biretta; those who were to receive degrees were expected to wear the academic cap and gown, and the lay alumni were requested to appear in the same approved costume.

At 8 o'clock the procession was formed and marched to the stage through the centre aisle of the great hall, while an orchestra of fifty pieces under Prof. G. M. Dethier played a triumphal march. When priests and laymen, graduates and honor men took their seats on the stage, scarcely a vacant chair was found in the three hundred and fifty that had been prepared. In the place of honor on the immense stage were seated the distinguished guests of the evening: His Excellency Archbishop Martinelli, Apostolic Delegate; Archbishop Corrigan, Bishops McDonnell, Wigger, McFaul, and Hoban, and His Honor Wm. L. Strong, Mayor of New York.

The exercises were short.

After the Bachelor's and Master's Oration and the Jubilee Ode, came the usual award of medals and conferring of degrees. Then followed the real jubilee part of the commencement, Father Pardow's Oration. He has kindly revised this oration for the WOODSTOCK LETTERS. Father Pardow spoke in part as follows :—

It is just forty-two years ago since I had the happiness of coming within the range of Jesuit formation or education; and from the bright September morning when I entered the College of St. Francis Xavier, forty-two years ago until this Golden Jubilee evening inclusively, I have been undergoing that same process of Jesuit formation. I presume to know something about the process. And although on an occasion like the present when we see around us so many distinguished men, both of Church and State, so many of our alumni and other friends of the college assembled to honor Alma Mater, one might be tempted to indulge in the higher flights of rhetoric and to tell of all the great things that the college has done and will do in the cause of education, and to unroll the names of its great men, and even to divine those of the future; still, I believe that I shall do more for the honor of Alma Mater if I refer even briefly to one or other of the principles that underlie all Jesuit formation or education.

I shall ask you to take a glance with me, rather at the power-house of Jesuit training than at the various intellectual trolley lines that branch out from it in every direction.

One of the principles underlying all Jesuit education is, that the unit of education is not the college taken as a whole nor even the class as a whole, but the individual. A college may become famous by a score of its distinguished graduates,

and a class may become famous by three or four of its members; but St. Ignatius Loyola in founding his great system of education wished that the full force of the educational current from the power-house be directed to the individual; he wished the success of his method to be measured by the work done in every single one of those who come under its influence. He insisted that the educational process should reach down to the very soul and fibre of the man; he wished to develop all that is in the man instead of merely inserting or injecting one or other science; he aimed at forming not simply a scientist, but a man in the full sense of the word. He considered, moreover, that the educator is not merely following a profession, but a divine vocation, the most divine of all: the vocation to fashion and mould the souls of men. Now, to be able to direct this great formative process, the educator must himself be most carefully formed. Even after being graduated, the one who is to be a professor in any of the Jesuit colleges, must go through at least seven years of severe mental and moral training before he is allowed to come in contact with the minds of even the youngest of the students. Loyola considered it essential that the future educator should be familiar not only with the various subjects which he is to teach, but also and especially with the individual subject whom he is to educate; in other words, that he should study first of all, human nature. It is universally required by law, I believe, that everyone who aims at obtaining the degree of doctor of medicine should go through very serious examinations in the anatomy of the human body, even though he is to be a specialist for diseases of the eye, the ear, or the throat. A most wise regulation, indeed; lest whilst he is caring for the special ailment to which he has devoted his energies, he should injure some other part of the complex human organism. Now, we ask ourselves in amazement, how it is that when men are appointed to take care, not of the human body, but of the human soul, there is no law that requires them to undergo even the most superficial examination as to what that human soul is in its essence and in its properties. For surely it is impossible for any man to educate another man unless he knows what man is. Yet there are very many systems of education in which, practically at least, the so-called educator considers the human being before him as at best an intellect joined to a body. A solid study of the individual would reveal another faculty, and one too that needs education even more than the intellect itself, that is the human will, the faculty that gives man the power to choose what is right or what is wrong; the faculty that makes him a free being; in other words, the faculty that secures his manhood. Can that system of teaching be called education in which the moral training, the training of the will is put aside, nay, in which the very existence of free will

is almost ignored? The Jesuit system, as all Catholic education, answers emphatically, no.

I am fully aware that the view I am taking of Jesuit education, is not the one found in popular hand-books. I am convinced that many of my hearers have been told that the Jesuit system "crushes out the individual;" that in the great, or at least huge Jesuit body, the individual is no more than a simple wheel that does its little work, or a screw that fits into a preordained groove and remains there; and that provided the order advances, any advance of the individual along his own lines is not to be thought of. The advocates of this view afford striking proof that the education insisted on by Loyola has not yet reached all classes; any one who asserts that the Jesuit system crushes all individuality, may indeed be a man instructed in certain branches of learning, but is not educated or developed up to the point of doing his own thinking. It is the view of those who consider that the encyclopedia is the "ultima thule" of investigation; and that provided they have seen a statement however wild in the "latest revised edition," that statement must be true.

A very great step would be taken in the direction of true education if a body of thinking men and women were formed who would refuse to receive information at second-hand; who would call always and everywhere for the sources of affirmation and the proofs of assertions; and who would challenge any statement not backed by sound reasoning, unimpeachable authority or indisputable facts. Surely, it is high time, in these closing years of the nineteenth century, that the human mind should break asunder those bonds of ignorance and prejudice that have kept it from attaining the truth in so many directions. It is time that it should be willing to accept the truth whatever it be, in history, in literature and especially in religion. But to find the truth in many things one must go beyond the encyclopædia, and devote himself to individual research.

It is from not considering sufficiently all that goes to make up the individual that mere instruction is often mistaken for education: and mere instructors are put down as educators. A few years ago we had our great "educational exhibit" at the World's Fair in Chicago. It was a grand exhibit indeed, but it was rather instructional than educational. It was easy to exhibit to the public eye the progress made by our young people in arithmetic, writing and spelling. That could be done on paper; and most of the passers by could form a judgment of these three things; spelling, possibly, excepted. But when there was question of making the exhibit really educational: of showing the education imparted, then the colleges stood aghast. How were they going to show to the pleasure-seekers at Chicago their educational standard and results? How were they going to put these on paper? How were they going to make them so plain that he who ran might

read? At last some of the great colleges, in despair over an educational exhibit, decided to put on exhibition the photographs of their baseball teams. The students of Alma Mater considered that they would get nearer the mark if they represented and interpreted at the World's Fair a Latin play. This would show individual training and development; and this was accordingly their contribution to the educational exhibit at Chicago.

Instruction is not education: neither are instructors always educators. A professor of analytical chemistry brought to class one day a tear shed by a mother on the death of an only son, and he told his class that he was going to analyze that tear in their presence. He did so, according to the most improved methods; and when he had finished his careful analysis he turned to the class and said: "You see, young men, that a mother's tear at the death of her son is only a drop of salt water after all." As an instructor, the chemist was right; as an educator he was all wrong. There was very much more than salt water in that poor mother's tear, although that something, over and above the salt water was not discernible by his clumsy methods and gave no precipitate in his earthy test-tubes.

The educational system championed by Loyola and the Jesuits, goes below the surface, as it wishes to reach the very depths of the individual. The individual, as he is, with all the forces that are in him must be led forth and developed; even as Moses led forth the forces of God's people from weakness and slavery to victory and freedom. The individual must be developed along religious lines for he is a rational creature and a Christian, and so there is one thing that the Jesuit system insists on more than on anything else, namely, the absolute need of divine faith in education. It will not do to teach simply broad morality; for unless the moral teaching rests on clear, positive, definite, unmistakable religious dogmas, it will not be able to resist the onslaught of passion and self-interest. It is only when the bright light of revelation shines into every nook and corner of his being that the individual will be fully led forth from the bondage of sin and error. Nor is this religious instruction needed only in the primary or secondary grades;—in the grand edifice of true and complete education, sound Catholic doctrine should cement everything from turret to foundation stone.

In conclusion, I ask the graduates of this evening, the Jubilee Class of '97, to remember that they are not only a class, but that they are as many individuals as hold in their hands the diploma just received from Alma Mater. We shall never be satisfied with the class of '97 if there is in it one single individual untrue to the teachings received within our college walls. Let no one fancy that his education is finished because he has received a degree: he has only been shown

the way: he has not reached the term. A great work still remains to be done by each one: a sacred duty to be performed, towards himself and towards his country. But let this be the unwavering principle that is to guide each one's life, that if he wishes to be true to himself and to his country he must first of all, and before all, and above all, and at all times and under all circumstances be true to his God.

His Grace Archbishop Corrigan followed Father Pardow and aptly gave as an illustration of the individuality of Jesuit formation, the different rectors who in later years had presided over the college and were known to many of the audience as well as to himself. Each one had had his individual way in conducting the institution, and yet they were all Jesuits and gave the Jesuit formation. He congratulated the fathers and alumni on the grand results achieved by the Jesuit system of teaching as exemplified at St. Francis Xavier's during the past fifty years. The applause which greeted His Grace's words showed how fully his hearers appreciated what he had said.

THE ALUMNI BANQUET.

This with the Memorial Volume was the contribution of the Alumni to the Jubilee Celebration. It took place on June 22, in Delmonico's large hall. The Apostolic Delegate, Bishops Wigger, McFaul, McDonnell, and Hoban, and His Honor Mayor Strong, with several of the former Rectors of the college, and the Presidents of sister Alumni Associations were the guests of honor and filled an elevated table at the head of the hall. Nearly two hundred sat down to dinner, where everything was served in Delmonico's best style. Nothing was left undone to add to the elegance of the banquet. The menu was a work of art, and an orchestra furnished music at intervals. The reunion of the old graduates before and during the dinner made this the most social part of the Jubilee, and their attachment to the college and their gratitude for what it had done was openly expressed.

The genial President of the Alumni Association, Dr. Charles G. Herbermann, '58, made the opening address.

His words brought back to minds, taken up with the ordinary cares of life, many scenes and many faces well known years ago, now long since passed away. He thanked the distinguished dignitaries for their presence and dwelt for a moment on the honor of having on the occasion one so dear to the heart of Leo XIII.

The mention of the Holy Father brought cheers from the entire gathering, and appeals were made for a few words

from Archbishop Martinelli. Despite his expressed intention of not speaking at the banquet, and his well known aversion to making impromptu speeches, the Apostolic Delegate was so delighted with the enthusiastic applause that greeted the mention of Pope Leo's name, that he arose and in the vernacular expressed his own esteem for the great literateur, philosopher and theologian of the Vatican.

The toast *Alma Mater* was answered by the Rev. Thomas E. Murphy, S. J., president of the college, who said with great truth, that the events of the week just passed had been eloquent proofs of the success and the growth of the college, and the best earnest of its future welfare. He paid a well deserved tribute to the alumni committee who had done so much to make the jubilee celebration the success it was, and who were able to put before each guest at the banquet a lasting pleasure in the Jubilee Memorial Volume.

Mayor Strong's speech for the "City of New York" was a review of its progress and the efforts made in every direction to improve the material, intellectual, and moral condition of the people. The schools and colleges came in for their share of praise, and special prominence was given to the great work that colleges had in moulding men who would rule our city with intelligent laws and fearless integrity. He modestly acknowledged he was not a college man, and thought that few of those before him could appreciate a college education as he who had so much felt its want. He said that in visiting the different parts of the city he had been astonished at the progress and efficiency of the parochial schools, and the good they were doing for the city.

Gen. Alexander S. Webb, LL.D., President of the College of the City of New York, had promised to speak for "The Sister Colleges and Universities" but we were deprived of the pleasure of his company by a sudden and severe illness.

The Rev. Cornelius Gillespie, S. J., President of Gonzaga College, Washington, D. C., generously took his place and made a plea for the National Capital, by showing how far it surpassed our own city in educational and other facilities; not an attraction of Washington was overlooked, the privation of some of which his New York hearers thought a blessing. The speech was witty throughout and gained well merited applause.

The masterly speech of Rev. William Livingston, '83, for "The Clergy," had the true ring and he had the hearts of his auditors as he told of the work, the patience, the sacrifice and the influence of the priest of God.

Mr. William J. Carr, '82, spoke for "The Laity." He claimed that they were loyal to Alma Mater and ready and

willing to further her interests and made an eloquent appeal to the wealthier among the Alumni to aid Alma Mater by means of bequests and endowments.

It was understood that no speeches should be made but those in reply to the toasts, but the calls for Father Pardow were so unanimous that he arose and reminded the Alumni of the needs of Alma Mater and how it was in the power of many of them to help her by making her wants known.

THE MEMORIAL VOLUME OF THE ALUMNI.

The greatest surprise of the dinner was the gift to each guest and alumnus present of a copy of the magnificent Memorial Volume, entitled "The College of St. Francis Xavier, A Memorial and a Retrospect, 1847–1897." This elegant volume of nearly 300 pages is inscribed, "To their Alma Mater, the Alumni of the College of St. Francis Xavier." The Preface tells us that, "convinced that there is no grander, no more humane work than that of the intelligent and virtuous educator, the Alumni Association of the College of St. Francis Xavier decided that they could celebrate the Golden Jubilee of their Alma Mater in no worthier manner than by handing down to memory the story of the hard toil, the intelligent effort, the noble self-sacrifice, the devotion to duty and learning, and the crowning success that make up the annals of the college, which has done so much for them, and to which they are so deeply attached." After an introduction by Dr. Brann, '57, giving the history of the Jesuits in New York till the foundation of St. Francis Xavier's, the history of the college is related, a chapter being given to each President. An appendix contains The College Charter, The Founded Scholarships, The Alumni Association, and a list of books written by the Professors and Students of St. Francis Xavier's. The volume is illustrated with large photoengravures of the Presidents, Bishops of the Alumni, the Presidents of the Alumni Association and college buildings and smaller wood-cuts of seals, badges, etc. It is tastefully bound in the college colors, maroon and white, with the college seal on the cover. A finer present to each Alumnus could hardly be imagined, and we wonder that the committee appointed to get it out could have so well succeeded in the short time given to them. As it was intended as a Memorial Volume but 500 copies were printed, and these copies cost some $1500. The Alumni, indeed, have acted most generously towards Alma Mater, for $3645 were collected for the banquet and memorial volume and the balance of $450 is to be used in some way

for the benefit of the college.[1] It is no more than right to emphasize the fact that both the Banquet and the Memorial Volume were the gift of the Alumni to Alma Mater. The Banquet served to bring together the Alumni and bind them closer to the college and awaken in them a new interest in its welfare, and the Memorial Volume will perpetuate and keep alive the earlier years of Alma Mater, and even the jubilee itself. St. Francis Xavier's has thus reason to be proud of her Alumni Association, for perhaps no other Catholic college has so flourishing an association as hers, and no college one which has shown its gratitude and appreciation of their Alma Mater than have her Alumni by their ready response to the demands made upon them and by their voluntary contributions.

With the Alumni Banquet happily closed the Golden Jubilee of St. Francis Xavier's.

A NEW RESIDENCE AT THE BIRTHPLACE OF ST. FRANCIS HIERONYMO.

A Letter from Very Rev. Fr. J. Marra.

VICO EQUENSE, Aug. 30, 1897.

REV. AND DEAR FATHER,

P. C.

I am answering your welcome letter of the 16th, from the most picturesque house of the Society in our Province. One of Ours, a poet by birth, used to call this the jewel of our province, and he was right. In front of you is the sea—the calm, azure gulf of Naples—extending twelve or thirteen miles and ending with that queenly city rising from the water on the opposite side. When you come out on the loggia, balcony or window, you are almost perpendicularly above the deep blue water that gently comes to kiss the rock on which you stand, and gently departs. Behind you, are high hills, almost constantly green, and studded with houses and villas literally buried amid numberless pines, furs, and olive,

[1] The treasurer's report gives the items as follows:—

Collected from the Alumni	$3645 00
Paid for Memorial Volume	1425 20
Banquet, etc.	1775 80
Balance on hand	444 00
	$3645 00

orange and lemon trees. This is a small boarding college, not our property, but conducted by our fathers at the request of the archbishop of Sorrento to whom it belongs, and whose little seminary it had been in former years. It numbers about eighty boarders and twenty or thirty day scholars.

But let me also give you some domestic news from this side of the common province. We have just opened a new residence. It is at Grottaglie, the birthplace of our saint, —St. Francis de Hieronymo. We had formerly a residence in this town for many years, in fact until 1860, when the province was dispersed. At that time the house was occupied by the Government, which later turned it into a barrack for its carabinieri. Only the church which encloses the little dwelling where St. Francis was born, could be saved from seizure; this was administered by some worthy priests appointed by the archbishop of Taranto to hold it in custody for the future Jesuits. Year after year passed, however, and though the people were longing for our return, this could not be effected. One of the chief obstacles in the way was the lack of a house and of means to build or buy one. A rich merchant of the town finally enabled his fellow citizens to have us again by putting at our disposal, as a free donation, one of his own houses, not far away from the church. Our sustenance was another difficulty. How were we to support ourselves having no parish revenues or fees, as in the U. S., and no hope of alms or donations from the people, who are generally very poor, and unaccustomed to support their priests? A saintly and wealthy priest solved this second difficulty by donating to the Society all his property, consisting of several houses and farms with produce enough for three or four of Ours to live upon. He put one condition to his donation, that he should come and live the rest of his days under our own roof. Being an elderly gentleman of a very quiet and amiable disposition, there could be no objection to this condition.

I visited the place last June, and was very much pleased with the faith and piety and devotion to the Society among the people. The most influential citizens vied with each other in doing honor to the Provincial of the Society in Naples. My intention was to go there by a morning train and return in the afternoon. This I found to be practically impossible: so many had made arrangements to entertain me, that I had to stay two days, or bitterly disappoint some of them. As I passed along the streets, always accompanied and followed by those highest in authority among the clergy and laity, the men sitting in front of their houses or stores would stand up and respectfully uncover

their heads; the women would come out to the doors and windows and look at me with evident marks of complacency and satisfaction. When I left, the mayor of the town himself was among those who escorted me to the railroad station.

On the 26th of August two fathers made their formal entrance into the town and church. The archbishop of Taranto wanted to introduce them to the people. At the station they were met by the clergy and civil authorities, who escorted them directly to the church. It was about seven o'clock in the morning, so the first act of the archbishop and fathers was to say Mass, at which, though it was a week day, a great part of the population was present, and were addressed by the prelate. "The greatest glory of Grottaglie," said His Grace, "was its patron St. Francis Hieronymo. He had that day returned among his fellow citizens and devout clients in the persons of his two religious brethren, like himself, the children of St. Ignatius. Grottaglie, though a little town, possessed in them what many larger cities could justly behold with envious eyes. The people had reason to be grateful to God, who does not bestow on every one such available instruments of salvation." The Mass and address being concluded, a *Te Deum* was sung, the whole congregation responding, as is customary in Italy, and many shedding tears of joy.

From the church the archbishop and the two fathers were escorted to the residence, which they found neatly furnished with everything necessary, at the expense of the donor of the house, Mr. Vito Nicola Mummolo. This gentleman was out of himself with joy.

From Grottaglie our fathers are called to do great work in the diocese of Taranto. The archbishop has told them so, and with God's blessing I hope they will answer well both His Grace's expectations, and the people's devotion to St. Francis and the Society.

Yours sincerely in Christ,

J. Marra, S. J.

A CURIOUS HISTORICAL LETTER.

The following letter was recently found in the library of Holy Cross College by Mr. F. A. Rousseau and was sent to us that we might examine if it were genuine and of any value. We submitted it to Father Widman of Grand Coteau, who has advised us to print it. He has also sent us what he believes to be the real meaning of the letter. This will be found below.—*Ed.* W. L.

(Exact reproduction of the document.)

2 *of the Fathers are dead in prison there are* 16 *in all Fr. Malagridis has not been seen of his knees since his empresement wch was ye 11 of Jan-ry, thare are* 2 *loves they gave him then remain untouhd, and a little time agoe one of ye Portiguse Ministers going to Examen him he told him, Sr propose all yr questions I'll satisfie all wth one answer, ye minister haveing proposed his questions, the Father took a Crucific out of his bosom and said to it* ANSWER; DON'T YOU ANSWER LORD *upon which the whole prison trembled after such a manner, that ye minister & those that accompanied him took to there heels liveing ye Doore open, the Pope is not satisfied wth his nuncio not only for not giveing timely notice of wt passes in ye kingdome but also for signing ye papers wch Carvallo sent to rome wch Saldana refused to do without reading, saying he had only one soul, and did not care to loose it, wch vext Carvallo to ye Heart, and forbid him ye court, Cardinal Tempe is expected from Rome, Don Pedro the Kings Brother has Gards because he used to vissit the* JESUITS *after there impresenment.*

Valladolid June 1*th*. 1759

this is wrote by our most Dr Rd Mothe Teresa of Jesus Howardi.

The paper about Carvalho I believe it to be authentic (i. e. belonging to the epoch and place which it represents) and

to reflect well enough the opinion of half-informed, pious people on the events in Portugal. My conjecture is that the good Superior of Valladolid, Teresa de Jesus, wishing to inform some friends of hers and of the Society in France, Belgium or England, of the various rumors which she heard, and dreading to write in Spanish—*propter timorem judæorum* —or fearing not to be understood by them, had some poor sister to translate her letter into bad English and send it off as it was.

As to the facts the letter mentions, I would remark: (1) The two fathers reported as dead, are probably Father John Henriquez, the Provincial, and Father A. Torres, the Præpositus of the Professed House, because Card. Saldanha had answered upon one occasion that they must be considered *au rang des morts*, as the French historian has it. (2) The number of 16 prisoners before June 1st, 1759, is entirely or nearly exact, because on Jan. 12th, ten were arrested; a few days later, two others; in Feb. some more from the other houses. (3) The almost miraculous facts about Father Malagrida are probably pious exaggerations, as we find no records of them, at least in these precise terms. But they prove the reputation of sanctity which Father Malagrida had amongst the public. (4) That the poor Nuncio Acciajuoli allowed himself to be deceived by Pombal, is a well known fact. But he soon saw his mistake, and had to pay for it dearly. (5) What the document says of the protestation of Card. Saldanha must probably be referred to the Card. Patriarch José Emmanuel, who on his death bed declared the innocence of the Jesuits, and had an authentic act written out in order to undeceive the public, and for the discharge of his conscience. (6) Who Card. Tempe was, where he was "expected," and what this expectation had to do with the affair of the Portuguese Jesuits, is difficult to say. Neither the name of this cardinal, nor any name similar to it, has been found in any of the lists of that epoch. The persecution exercised by Pombal against Don Pedro, the King's brother, as well as against his uncles, Don Antonio and Don Manoel, dated farther back than the imprisonment of the Jesuits, though the Infanta, in fact the whole royal family, were well affected towards them and bitterly deplored their unhappy lot.

C. W. WIDMAN, S. J.

FATHER JOSEPH COOLIDGE SHAW.

A MEMORIAL SKETCH.

In last June a monument was dedicated at Boston to Robert Shaw, colonel of the fifty-fourth regiment of Massachusetts infantry (colored). He was killed at Fort Wagner, South Carolina, while leading his troops in an assault. The newspapers were filled for several days with articles on the celebration and the man in whose honor all was done, and the "Century" for June contained an article with illustration of the monument. These facts led a former editor of the LETTERS *to seek in its pages for some account of Father Shaw, the uncle of the hero of the hour. None was found, as he died before the* LETTERS *were founded. It seemed well that his life should be noted and this an appropriate time, so the following sketch was kindly furnished to us by his former classmate, Father Edward H. Welch.*—Ed. W. L.

Joseph Coolidge Shaw was born in Boston on the 22nd of January, 1821. His father Robert G. Shaw, was a highly-esteemed and wealthy merchant of that city; his mother was of the Parkman family, and an aunt of the late distinguished historian. At the age of fifteen he entered Harvard University, and was graduated in the class of 1840. He took a high rank in his class, and was much beloved and esteemed by his classmates. There were at that time two positions which at graduation were given to the most popular members of the class—that of class orator, and that of president of the class-supper. The choice of the two was given to Mr. Shaw, and he chose the latter.

After graduation he went to Germany, studying the first year at Heidelberg, the second at Berlin. He then travelled for some time. In Italy he met the late distinguished F. W. Faber of the London Oratory, then a minister of the Church of England. Mr. Shaw had been brought up a Unitarian, and his residence in Germany certainly had not strengthened his faith. Mr. Faber on the contrary, was full of faith, and even then always spoke of the Church as the "Holy Roman Church." He begged Mr. Shaw to call when at Rome on Father Glover an English Jesuit residing there. He did so, and the result was his conversion to the

Catholic Church. He returned to Boston, and entered the Law School at Cambridge, where he remained over a year, and where he had the happiness of bringing into the Church one of his fellow students, the late Mr. Anthony McIntosh of Norfolk, Va. He now began to feel a call to the ecclesiastical state, and with the full consent of his parents returned to Rome, where he entered the College of the Nobles conducted by the fathers of the Society of Jesus. After three years he came back to Boston, and was ordained priest by Bishop Fitzpatrick in the old cathedral of Holy Cross. He remained at his father's house for some months lecturing, preaching and visiting the poor. During this time an event happened which he concealed from his family, as with their ideas they could not have approved of his conduct. Dr. Webster, his former professor of chemistry at Harvard, had been convicted of the murder of Dr. George Parkman, Father Shaw's own uncle. Wishing if possible to do good to this unfortunate man Father Shaw called on him in prison, and used his best endeavors to bring him into the Church.

Although ordained, he had not finished his studies; and not being able to return to Rome on account of the troubles there, he passed a year at St. John's College, Fordham, N. Y. Here he begged for admission into the Society of Jesus, and was received. On the 7th of September, 1850, he entered the novitiate at Frederick, Maryland. At once he became an example to all his fellow novices, and was most careful to observe even the smallest rules. During the few months his life was spared, he read through several times and with great care the Life of St. John Berchmans that he might imitate him as closely as possible. Although his health had always been excellent, and he had inherited a fine constitution, he caught a violent cold on Christmas night, which soon brought on a rapid consumption. Everything was done for him that skill and affection could do, but in vain. The heavenly Master called him to Himself. He died on the 10th of March 1851. It is almost needless to say that he bore his long and painful illness with the greatest patience. Once when alone with an intimate friend, who had followed him to the novitiate, he said to him: "What a happiness it is to die in religion." A few days before his death he dictated to this same friend a letter to his parents, saying to him at the same time: "I mean this for my will, though I do not call it so." After expressing to them his gratitude for their unvarying kindness he went on to distribute all his effects: he forgot no member of the family not even the servants. That he might be ordained *titulo patrimonii* as it is called—the Church requires that some

means of support should be assured to all who are to be advanced to holy orders—his father at the time of his ordination, had given him the sum of $3000. This with the interest which had accrued he now left to the college of the Society that was to be built in his native town, and which is now known as Boston College. To the same institution he left his valuable library collected partly in Germany, but principally in Rome. He is thus the earliest benefactor of this now flourishing Institution. He had sent home from Rome a little picture of himself in water colors: after his death his father had a very large and elegant copy of this picture taken in oil, and presented it to the novitiate at Frederick, where it is still to be seen.

We may here add a circumstance, trifling in itself, but which shows Father Shaw's conscientiousness, and his strict regard for the truth. About three or four years after graduation, while he was still studying law, an intimate friend of his came home from Europe. As it was vacation-time, Mr. Shaw was in the country, a few miles from Boston; but the very next morning he drove in to his friend's house, who was of course overjoyed to meet him, and especially expressed the pleasure he felt at his taking the first opportunity possible of coming to see him. "But I did not come in town *expressly* to see you" he answered. "I am to dine to-day with Mr. ——, and came to see you on the way." He whom I allude to may perhaps have wished that the trip to town had been made solely for his own sake, but he could not but admire his friend's candor, and his unwillingness to take to himself the credit of anything which did not belong to him.

He showed this delicacy of conscience, though in a far graver matter, in a letter from the novitiate, dated All Souls, 1850, to this same friend, who had just informed him that he too had been received into the Society, and would soon be with him. He writes: "I received your most acceptable letter a couple of days since, and my heart is full of gratitude to God for having so sweetly but efficaciously brought you to know and to embrace His holy will. In the letter which I wrote you concerning my own vocation, I dared not breathe a word of my hopes and prayers with regard to yours, lest human affection might have some share in what ought to come wholly from God, or might even be mistaken for His voice: and now I am rewarded for this little self-denial by seeing Him accomplish in you all that I could have desired."

Towards the close of this letter after having described the novitiate he adds: "What shall I say of ourselves? Ah, H—, when you have experienced the sweets of religion and

the real easiness and lightness of the burden and yoke of Christ when fairly taken up as it is in His Society, you will say what the Queen of Saba said of the wisdom and greatness of Solomon, that the half had not been told her. It is a different order of things, altogether from what we have been accustomed to even in the seminary."

One more incident which will serve to show how carefully Father Shaw even before entering the novitiate, avoided everything superfluous or expensive in dress. The writer of these lines was on the point of starting for Frederick, and called on Father Shaw's mother to bid her farewell. The weather was very cold, and he had around his neck a scarf of rather rich material but very sober in color. Mrs. Shaw in the course of conversation noticed the scarf, and at once said: "*Coolidge* would not wear that." He told her that his father had just made him a present of it, and she was perfectly satisfied. To do justice to this excellent and very charitable lady it may be added that on this occasion she had on the table before her a large quantity of thick woolen socks which she intended for the poor, and she obliged the writer to take a pair of them with him "to draw on" as she said, "over his boots when in the cars."

I remarked above that Father Shaw was universally esteemed and beloved: I can give no better proof of this than in citing a passage from a sermon preached after his death by the Rev. Ephraim Peabody, a Unitarian Minister, at King's Chapel, Boston. "Who is he" he says "that overcometh the world? Who triumphs in life? Who hath the victory in death? A few years ago, there was one among you, a youth nurtured in the same schools with yourselves, your companion and friend; having in his own heart those gifts which win the hearts of others. A few years went by, and you knew of him as one passing through dark struggles of the mind, but through them reaching repose and peace: you knew of him as making those sacrifices to his sense of duty, which to the gentle and affectionate are the true martyrdom. A few years more passed, and he was again among you, a living and saintly example of devotion to works of mercy and love—a short season more, and his life sank peacefully away. Where lay the charm of that life? And what took from that death all that lends death terror? It is answered in a single word, and that word is fidelity. Fidelity to his convictions of duty, fidelity to God, laboring faithfully where he felt himself called to labor."

Forty-six years have passed since Father Shaw died, fifty-seven since he was graduated at Cambridge, and we believe that the few surviving members of the class of 1840 rarely

meet each other without an affectionate remembrance of one who even in his college-days was never known to speak ill of a companion, and was always ready to do a kindness to others. But those who knew him also after he had received the light of faith, and had themselves been led to that faith, knew him as a religious and a priest, observed his daily life, his zeal for the salvation of souls, his earnest desire to avoid the smallest faults, and his fidelity to the graces he received, must needs hold his memory in benediction, and count it a most signal favor granted them by Providence to have enjoyed his friendship. As they well knew that he prayed for them while on earth, may they not have the assurance that he now intercedes for them in heaven.

AN HISTORICAL MAP OF THE MISSOURI PROVINCE.

Many of our readers may not be aware that the Histories of the Society, for which matter is now being collected under the direction of Father General, will be accompanied by an Historical Atlas giving in a graphic form the history of each province of the Society. The maps for many of the provinces have already been completed. Missouri was one of the first to respond to the invitation of Very Rev. Father General and some two years ago sent its historical chart to his Paternity. It is this map—enlarged from a small photograph taken at the time—that we present to our readers in connection with this article. We were all the more desirous to publish this map, as it will not appear in its present form in the Historical Atlas of the Society. For the sake of uniformity a number of changes have been made, but to us in this country the original map will be of interest and profit. For no labor was spared in investigating the smallest details by those who compiled the map, while the results have been verified by the personal inspection of the older fathers and historians of the province, so the map may be regarded as accurate and trustworthy. The only thing we regret is that the reproduction is not as distinct as it would have been could we have had a better photograph or the map itself. This was impossible as the original had been sent abroad. The following description, however, which has been kindly furnished to us by one of

HISTORICAL MAP OF THE MISSOURI PROVINCE OF THE SOCIETY OF JESUS.

the compilers, will do much to explain what may be obscure in the print.

The recently constructed map of the Missouri Province for the future general atlas of the Society, contains much information of an historical nature. At a glance it can be seen that at one time or another no less than fifteen states were under the jurisdiction of the superior of that province.

The map shows that the province of Missouri was begun in 1823, and as a mission, its territorial extent comprised only the county of St. Louis. In the year 1840 the mission was made a vice-province, and it was not until twenty-four years afterwards—in 1864—that it attained to the dignity of a province. In 1840 the state of Louisiana belonged to the Missouri Province, and was held for seven years. In the following year, 1841, the Rocky Mountain Mission, comprising the present states of Washington, Oregon, Idaho and Montana, was added. This vast field remained under the jurisdiction of Missouri for ten years. From 1848 to 1869 Kentucky was a part of the province, and from 1886 to 1891 the Wyoming–Dakota Mission looked to the Rev. Provincial of Missouri for laborers in that vast vineyard.

The present province of Missouri comprises the states of Missouri, Ohio, Illinois, Michigan, Kansas, Wisconsin, and Nebraska. The mission of British Honduras was appointed to the Missouri Province in 1894.

The map has been so constructed that the province as it now exists is in the centre; at the right lower corner is a small map of St. Louis County. Immediately above that is a small map of Kentucky. In the left hand corner is a small map of Louisiana. In the upper left corner is another map showing the Rocky Mountain and the Wyoming–Dakota Missions. To the left of the main map is also a small one of the British Honduras Mission. All these smaller maps contain the dates of the years during which they were annexed to the Missouri Province, and the residences, etc., as they existed in those times.

In the main map, under the name of the city or town where there is a residence or college of Ours, has been placed a Roman letter, to show at a glance what we have, had, in each place. Thus, for instance under St. Stanislaus are the letters N. CNN. P. 3A, which signify that at that place there is a house of probation, N; a house of studies for Ours, CNN; a parish, P; and a house of third year probation, 3A. Under St. Louis are the letters CNN. C. R. P., signifying that in that place there are a house of studies for Ours, a college, a residence, and another parish.

The map indicates that the Missouri Province and its

mission contain nineteen residences, viz: Belize, residence; Cayo, residence; Chicago, college and residence; Cincinnati, college and two parishes; Corozal, residence; Detroit, college; Florissant, residence and parish (This signifies that two parishes are attended to by Ours, but that our fathers have only one residence. A college, of course, presupposes a residence, and a residence presupposes a church in connection). Kansas City, residence; Milwaukee, college; Omaha, college and residence (Formerly Omaha College had a collegiate church and another parish with its own residence. Since the construction of this map the college church has been made a parochial church, and the residence with its church relinquished); Orange Walk, residence; Posen, residence; Polander, residence; Punta Gorda, residence; Stann Creek, residence; St. Charles, residence; St. Louis, house of studies of Ours, college, residence, and parish; St. Mary's, Kansas, boarding college; St. Stanislaus, novitiate, house of studies, a parish and house of tertianship.

All the names are tabulated at the foot of the map, and another table contains all the names of all the residences that have at any time been held by the province, either in the province proper, or in any of its missions. These number seventy-seven.

When the atlas of the Society shall have been made, which is to contain all the provinces throughout the world, and is destined to be a preparatory work to the history of the Society, and a sort of guide to the historians, all existing residences of each province will be underlined with a conspicuous red mark, so that when one looks at the Missouri Province map, for instance, he will be enabled to see at a glance which houses are now held by Ours, and which have been relinquished to secular clergy, or given over to other provinces.

ALASKA.—THE GRAVE OF LIEUTENANT BARNARD, R. N.

A Letter from Father Barnum.

St. Michael's, July 3, 1897.

Dear Father Richards,

P. C.

With your regular and rapid postal facilities, you can hardly realize the full meaning of missing a mail chance in Northern Alaska. I had the following account ready to send last year, but being obliged to visit a remote post I thereby lost the opportunity of forwarding it.

During the seasons of 1848–1850 several vessels of the British navy visited Bering Sea in search of the Sir John Franklin expedition. While at St. Michael's the commander of one of these ships, heard a vague rumor to the effect that the Indians along the Koïklotzena R. (Kuyukuk) had some news of the Franklin party. Nulato was then the only white settlement near this region, and it happened that the agent of the Russian Fur Co. who had charge of that post was then at St. Michael's, on his usual summer visit. Arrangements were made by the British captain, with the superintendent of the Fur Co. that a naval officer should be allowed to visit the interior and investigate the rumor.

Lieut. J. J. Barnard, R. N., was appointed for this duty, and it was agreed that he should accompany Derabin, the Nulato agent, on his return trip and pass the winter there in making researches. The party made the long and toilsome journey of 675 miles up the Yukon, in a large seal-skin boat, termed by the Russians, Lidará. The lieutenant settled down for the winter, at this remote little outpost in the Arctic solitude. The post consisted then of a small stockaded enclosure, and was manned by four or five Russian exiles. Derabin had a bad reputation, and was detested by all the neighboring Indians for his unjust treatment of them and for his brutality. Exasperated finally beyond endurance, the Indians of the Koïklotzena resolved upon having revenge, and decided upon making an attack. Their plan was carried out with great secrecy, and early on the morning of Feb. 16, 1851, the assault was made. The few Russians at the post were too cowardly to attempt a

defence, and so the Indians obtained an immediate and easy victory.

The room in which Lieut. Barnard slept was broken open, and as he sprang up from his bed, a crowd of furious savages rushed upon him. For a few moments, he is said to have bravely defended himself, but he was soon slain by arrows.

At that time these Indians knew of no other white men, except Russians; had they been better informed, Barnard's life would have probably been spared. Derabin, who was the cause of this massacre, was among the first to be killed and thus atoned for his evil career.

At the beginning of the attack, an arrow with a copper barb pierced the abdomen of one of the Russians and he fell mortally wounded. After the Indians withdrew, this man whose name was Pauloff, managed to have himself brought to St. Michael's in a dog sled. The journey was made over the usual winter portage via Ulukuk and Unalaklik, but shortly after his arrival, he expired in great agony.

As soon as the news had been made known by Pauloff, another English Officer, Surgeon Adams, proceeded at once to Nulato, and buried the remains of Lieut. Barnard. Years passed on, the little cross erected by Adams decayed away, and all traces of the grave were well nigh obliterated. In the summer of 1895, Very Rev. P. Tosi, S. J., Prefect Apostolic of Alaska and the Aleutian Islands, while making his visitation of our missions, left instructions to restore the neglected grave and to erect a suitable enclosure around it. This has been done, and at present the new cross bears the following inscription, composed by Rev. Father Fanning, S. J., of St. Louis University, Missouri Province:—

MEMORIÆ · SACRUM
SUÆ · BRITTANICÆ · MAJESTATIS
CLASSIUM · REGIARUM
SUBCENTURIONIS
J · J · BARNARD
VESTIGIA · IOAN · FRANKLIN · EQ · AUR · INDAGANTIS
AB · INDIANIS · KOYUKUKENSIBUS
XIV · KAL · MAR · M · D · CCCLI
FALSO · UT · INIMICUM · ROSSIACUM · HABENTIBUS
IN · HOC · PAGO · NULATENSI
MORTE · AFFECTI
TUMULUM · HUNC · VETUSTATE · COLLABENTEM
PATRES · SOCIETATIS · IESU
HANC · VINEAM · DOMINI · COLENTES

NE · FORTIS · VIRI · FAMA · OBLITERETUR
BENIGNE · RESTAURARUNT
XVIII · KAL · SEPT · M · D · CCCXCVI

Thinking that the members of the Barnard family would be pleased to know of these facts, one of the fathers wrote to England, hoping that through the aid of some of Ours the desired address might be obtained. His letter had the good fortune of being handed to Father Considine, who at once showed deep interest in the affair and promptly took the proper steps to secure the information by publishing the item.

The "London Times" Thursday Nov. 21, 1895, has the following:—

ENGLISH NAVAL OFFICER'S GRAVE ON THE YUKON RIVER.

The Rev. D. Considine, Manresa House, Roehampton, S. W., writes, under date Nov. 19, enclosing a letter from an American Jesuit father, with reference to the grave of Lieut. Barnard, R. N., who was a member of the British expedition which visited Bering Sea in 1850 in the search for Sir John Franklin's party, and was killed in the course of an attack by Indians on the store of the Russian American Fur Company at Nulato. Writing from "Holy Cross Mission, Yukon R., Alaska, U. S. A., season of 1895," this correspondent says: "It is sad to think that the last resting place of this brave naval officer, who perished in the discharge of the charitable duty of seeking for the survivors of the ill fated Franklin expedition should become forgotten. Therefore last June when Father Tosi made his visitation at our mission of Nulato, he instructed the father in charge there to fence in the grave and renew the cross. Thinking that perhaps some of our fathers in England might know or be able to obtain the address of the family of Lieut. Barnard, it would surely be a source of consolation to them to learn that their relative's grave afar in this dreary Arctic wilderness is yet known and cared for."

The result of the publication was most satisfactory; two days afterwards Rev. Father Considine received the following letter from Gen. Sir C. L. Barnard, R. M. Artillery:—

Castle House, Usk,
Monmouthshire, 23 Nov., 1895.

Dear Sir,

With reference to paragraph in "Times" newspaper, 21 Nov., 1895, headed "English Officer's Grave on the Yukon

River," I beg, as a member of the family of the late Lieut. J. Barnard, to tender their best thanks for your kindness in making known through the public press, particulars concerning the protection of his grave in the Arctic wilderness and renewal of cross and inscription, and at the same time to mention that it is a great source of consolation to his surviving relatives to learn that his grave is still known and cared for. I shall feel extremely obliged if you will communicate the grateful thanks of my family and self to the Rev. Father Tosi and others concerned for their great kindness and thoughtful consideration.

I would add, in conclusion, that I shall at any time be most happy to repay any expense incurred by the father in charge of the mission at Nulato if you will kindly inform me how I can communicate with him.

I remain yours sincerely,
C. L. BARNARD.

The Rev. D. Considine,
Manresa House,
Roehampton.

A few days after the receipt of General Barnard's letter, Father Considine received another communication as follows :—

76 Messillian Road,
St. John's, S. E., Nov. 30, 1895.

Sir,

The paragraph in the "Times" of Nov. 21, about the grave of Lieutenant Barnard on the Yukon River was sent to me several days after the 21st inst., which must be my apology for so long a delay in writing to you.

My dear mother, who entered into her rest last year, was Lieutenant Barnard's eldest sister and had she been living now I know how very very grateful she would have been to hear that her brother's grave had been cared for by strangers in such a generous and feeling manner as it had been by the members of the Holy Cross Mission. Two brothers of Lieutenant Barnard still live in England, but the elder Admiral Barnard is lying at present in a precarious condition and would be quite unable to do anything himself towards expressing his appreciation of the information in the "Times," but I hope the other brother may have seen it, and will acknowledge it. One sister is living in England, and two others are abroad and I shall make it a point of letting them know as soon as possible the news which I know they will hear with very much gratitude.

Please accept my and my sisters' and brothers' best

thanks to you for letting us know about our uncle's grave, and if you are able to convey to Father Tosi our grateful thanks for his great kindness we shall fell very glad indeed.

I am, faithfully yours,

CATHERINE ASHWORTH.

THE DIAMOND JUBILEE OF GONZAGA COLLEGE, WASHINGTON, D. C., 1821—1896.

Gonzaga College was opened on Sep. 8, 1821 (Vide LETTERS, Vol. XVIII. p. 280). It completed thus seventy-five years of its existence more than a year ago, and this auspicious event was duly celebrated last November (1896) by a three days' jubilee. It was all the more worthy of celebration as Gonzaga is the oldest Jesuit college in this country after Georgetown. St. Louis was founded in 1829, Fordham not till 1841, and Holy Cross only in 1843. Even though old St. Mary's of Kentucky was founded in 1821, it did not become a college of the Society till 1832. The jubilee began on Sunday morning November 15, by the celebration of a solemn pontifical high Mass, which was celebrated by the Apostolic Delegate, Mgr. Martinelli. The students of the college who belonged to the cadet corps sat directly in front of the altar rail in uniform and side arms. The music and ceremonies were in every way worthy of the occasion. Father Tynan of St. Inigo's, and Father Barrett of Woodstock, acted as deacons of honor to his Grace, and the rector of the college, Father Gillespie, as assistant priest. A large audience filled the church to overflowing. After the Mass Father Pardow delivered the sermon. He spoke of the work done by the Jesuits in education, and particularly of the work accomplished during three quarters of a century at Gonzaga College, where they had instructed so many of the Washington youth. In the evening a reception was tended to the Apostolic Delegate in the new Gonzaga hall. An excellent orchestra furnished music. Father Gillespie made an address of welcome to the Apostolic Delegate, Father Colgan read a Latin poem signifying the regret all felt in the loss of Cardinal Satolli and expressive of the confidence that his place would be ably filled by Archbishop Martinelli. Father Mandalari followed with a poem in Italian, the native language of the distinguished

prelate, who seemed to appreciate highly what was said. Father Pardow then addressed his Grace in a few words. Mgr. Martinelli replied in English as follows:—

"I am pleased to be present on this occasion, and I rejoice with you in the celebration of the 'Diamond Jubilee' of Gonzaga College. In congratulating the fathers upon the success of the college, I wish to congratulate you all on the opportunity afforded for the Christian education of youth. The training of the youthful mind by Catholics is a noble work. Without a Christian education you cannot have good citizens. It has been well said that the boy is the father of the man, and no man can be loyal to his father and country if he is not loyal to God. We teach loyalty in the Catholic schools and colleges. It is not my purpose to speak at any length on this subject to-night. I thank you for your kind expressions of regard and your welcome."

At the close of the address the people present were invited to ascend the stage in order and were duly presented to the Apostolic Delegate This closed the first day of the jubilee.

On Monday, November 16, His Eminence, Cardinal Gibbons, celebrated a solemn pontifical Mass. The Mass was a military one on the part of the students. The salute with drawn swords was given at the sanctus, etc., as is usual on such occasions. Father Patrick Quill, an alumnus of the college, preached a commemorative sermon on the history of the college, what it had done in the past, and its prospects for the future. The same evening a reception was tendered to his Eminence by the faculty and alumni in the new hall. It was attended by a large number of people. Addresses of welcome were made on the part of the Alumni. The Cardinal replied briefly speaking highly of the college and exhorting parents to show their appreciation of the fathers and their work practically by sending their sons to Gonzaga.

After the reception the Alumni adjourned to the banquet hall of the new building. Here an elaborate menu was discussed, toasts were offered, and speeches made. The whole evening passed off most pleasantly and served to show the attachment of the Alumni to Alma Mater. Thus ended the social part of the jubilee.

Tuesday, the last day of the celebration, most appropriately a solemn requiem Mass was sung by Father Tynan for the deceased members of the Faculty, of the Alumni Association and for the departed benefactors and friends of the college. Father John A. Chester, an alumnus of the college, preached the sermon. He dwelt especially on the

lives of the former presidents, and thus recalled to his audience much of the history of the college and the great men who had been called to govern it. The same evening "Guy Mannering" was given in the new hall by the students of Gonzaga College.

Thus was appropriately celebrated the Diamond Jubilee of our second oldest college in the United States. It was in every way successful snd served to draw the many Alumni of Gonzaga in Washington in closer union with the college, while it reminded the public that in their midst a Catholic and Jesuit college was flourishing, and demanding the support of all those interested in true Christian college education.—*Vivat! Floreat!! Crescat!!!*

A SUMMER SCHOOL OF ST. IGNATIUS.

Lists and statistics are usually regarded as dull and unattractive reading; hence we do not suppose that it will be rash to venture the assertion that very few of our readers will do more than cast a passing glance upon the tabulated accounts of Summer Retreats found in the latter part of the WOODSTOCK LETTERS. Yet it merits longer and more thoughtful consideration; for this apparently dry array of facts and figures represents a very great work of God, that is being done year by year in our midst. It puts briefly before us the labors of one session of that grand spiritual summer school of our Holy Founder St. Ignatius, wherein our fathers by their generous and untiring zeal are producing such consoling and splendid results for God's glory and the good of souls among our secular clergy and the religious bodies of sisters and brothers, upon whom in large measure the supernatural wellbeing of the people and the Catholic education of our children and youth depend. Most of the retreats are given during the two hottest months, July and August; for this is the time during which both exercitants and directors have the only leisure possible for the spiritual exercises. This summer 154 retreats were given; 27 to priests, 119 to sisters, 4 to seminaries, 2 to brothers and 2 to assemblies of young women. The 27 retreats to priests represent 17 of the large dioceses of the eastern States. Each priests' retreat averages from 30 to 150 priests, though dioceses such as Boston, New York and Philadelphia send into retreat annually about 250 priests.

Each retreat to sisters averages from 25 to 100 nuns. At Mt. St. Vincent's on the Hudson, this year, five retreats were given. In each of the first three of these retreats there were 300 sisters, in the fourth 100 and in the fifth 70 superiors.

The priests' retreat lasts 4 days, retreats to sisters average from 6 to 8 days, most are 8 days. Annually one retreat of 30 days is given to the Christian Brothers at Amawalk, N. Y.

Now it is the testimony of those who have had the greatest experience in giving the spiritual exercises, that if a retreat is to be successful the director must devote himself heart and soul to his work. As God seems to have blest abundantly our retreats this year, it may perhaps be possible to gather from the summary view just presented, how much virtue and learning, how much labor, spiritual, intellectual and physical, must have been expended in the retreats enumerated. The importance of these retreats and their vast power for good are clearly apparent from the fact that they are given to priests and religious bodies of men and women who serve God in so exalted a dignity and sphere of life; but this idea will be immensely augmented, if we further reflect that every priest in his ministry and labors exercises an influence over at least one thousand persons; in many cases indeed the number of souls whom he reaches is much greater. In the Diocese of New York, for instance, there are scarcely 500 secular priests, while the faithful are rated at 800,000 or more; Boston Diocese has 500,000 Catholics, and only 350 priests. Now if all these priests were only to become such holy men, such zealous apostles for souls, such devoted servants of God, as the Exercises are calculated to make them, what glorious work for the Kingdom of Christ would be done throughout this willing land of ours. True we cannot expect that the full results in all their entirety will be effected at once, but gradually and certainly year by year these retreats will lead up to the desired goal.

Moreover, holy priests and fervent Catholics necessarily exert a beneficent influence upon those outside the Church with whom they come in contact, hence in this way too the good work progresses from year to year according as successive annual retreats produce ever increasing sanctity of life in the priestly retreatant.

With respect to the religious sisters and brothers to whom the education and training of our Catholic children and youth are in so large a measure intrusted, who can compute aright the priceless value of these Summer retreats; for in these retreats and through them these religious educators are themselves first educated in that interior spiritual life of

heart and mind which gives tone and spirit and power to their labors of the year.

These few considerations seem of themselves to offer sufficient means for arriving at a somewhat just appreciation of the great and lasting benefits to souls and to God's glory, that follow from the exercises of St. Ignatius as given in the Summer retreats. Indeed the spiritual exercises of our Holy Father have ever been believed by his sons to possess a *quasi* sacramental power, a specially blessed efficacy, and have ever been measured as their most precious heritage and as the potent instrument placed in their hands for the attainment of the twofold end proper to the Society, — their own perfection and the sanctification of the neighbor.

The thought of the truly splendid results, which have been already produced in the past, and which with God's favor will be yet more abundantly increased in the future, must bring most solid consolation, spiritual joy and encouragement to all those whose privilege it has been to share in these fruitful labors of the retreats, and have thus had some part in the burden and heat of the day.

It will serve also to stimulate to diligent, generous, and painstaking efforts, those who are preparing themselves for this sacred mission. Upon all it will impress the necessity and duty of earnest and continual prayer that the Society may not be in any way wanting in this great work, and that therefore God's abiding grace may be ever with us to enlighten, guide and strengthen us in this ministry for His greater glory. Paul may plant and Apollo water but God must give the increase. "Non ego sed gratia Dei mecum." "Sine me nihil potestis facere."

WAS THE MISSOURI MISSION ANNEXED TO THE PROVINCE OF BELGIUM?

Father Vivier in the preface to his recently published "Nomina Patrum ac Fratrum," who have died in the Society, on page xvii. gives a table implying that the Missouri Mission was at one time annexed to the Belgian Province. He was led to assert this by the fact that the catalogue of the Missouri Mission was for a number of years published as a part of the Belgian catalogue. No decree of annexation, however, can be found in the archives at Brussels or at St. Louis, and the author has ordered the note to be expunged, as may be seen in the review of his work among our book notices. We publish this letter, to prevent as far as depends on us, a similar mistake being made in the future, as it may be regarded now as settled, that at no time was the Missouri Mission annexed to the Belgian Province. Though Father Vivier is extremely accurate and painstaking, his work is one of such great detail that it is no wonder that this error has crept into it. Indeed if there were no errors the work would not be human. His readiness, too, once he is shown to be wrong, to correct a mistake is worthy of all praise and gives us greater confidence in his fidelity and sincerity.—ED. W. L.

ST. LOUIS UNIVERSITY,
Sept. 15, 1897.

DEAR REV. FATHER IN XT,
P. C.

In reply to your request of the 11th inst. for information relative to the statement made by Father Vivier, that the Missouri Mission was annexed to the Belgian Province for some years in virtue of a decree dated, according to him, March 26, 1836,[1] I beg to offer the following facts, which go to show that the reverend writer is in error:

1°. No decree nor letter of that date from His Paternity can be found in our archives.

2°. There is no reference made later to any such decree or letter of the date stated, either on the part of His Paternity or of Rev. Father Verhaegen, then Superior of the Mission.

3°. In a letter to Rev. Fr. Superior, dated July 23, 1836, Very Rev. Father Roothaan opens with a reference to previous letters of that year in these words: "Post litteras meas die 27ª Januarii, alias duas ad R^am V^am dedi, nempe 2ª Aprilis et 28ª Junii; non dubito quin illas rite acceperit." There is no mention of a letter or decree of March 26. Moreover, in this letter His Paternity makes mention of the Belgian Province only to this extent, viz., of desiring that its documents of information should serve as a model for the Missouri Mission. Thus: "Illum (Catalogum hujus anni,

[1] See Father Vivier's "Nomina Patrum ac Fratrum," p. xvii., note.

1836) spero cito mittendum, et quidem ad normam et formam *Belgici* exaratum calamo." And at the close: "Quoad Catalogum istius Missionis vellem ut R^a V^a tempestive illius accuratissime descriptum ad Provlem Belgii mitteret exemplar; typis illum per modum supplementi ad Provæ Catalogum adderent. Denique petat R^a V^a a Provli Belgii formulas typo exaratas Informationum ad Gradum, ad Gubernationem, Elenchi visitationis, Catalogorum 1^mi, 2^di et 3^ii. Sic enim accuratius documenta illa redigentur." Certainly, such directions do not imply, much less do they establish an *annexation* of the Missouri Mission to the Belgian Province.

4°. The Annual Letters and History of the Belgian Province of 1836 and subsequent years though most carefully written and entering into minute details, contain not a single word about such *annexation* nor even mention of the Missouri Mission, except *in passing* in an obituary sketch of Father Van Quickenborne. In contrast with this reticence, the annexation of the Holland Mission to the Belgian Province is duly noted, and subsequently the happenings in that Mission occupy no little space in the Annals.

5°. The following record is found in the Annual Letters of the Missouri Mission of the year 1830: "Decretum est Romæ die 25^a Septembris Missionem Missourianam deinceps fore sub immediata jurisdictione A. R. P. N. Generalis, adeo ut ipsius Superior non amplius penderet a Præposito Missionis Marylandicæ."—And

Finally, in the opening of the Annual Letters of 1840, the writer thus records the successive stages of development from the foundation of the Mission in 1823 up to its erection into a Vice-Province: "Hæc Societatis nostræ V.-Provincia ad Occidentem omnino extrema, hucusque Missio dumtaxat Missouriana nuncupata, ab anno 1823 ad annum 1830 a Præposito Missionis Marylandicæ pendebat, dum deinceps, Decreto die 25^a Septembris Romæ dato, ab illa Missione separata sub *immediata jurisdictione* A. R. P. N. Generalis constituta est. Aucto demum Residentiarum ac Sociorum numero, hujusce anni initio, visum est Præposito Generalis Societatis, A. R. P. N. Joanni Roothaan, quem Deus O. M. sospitet, illam hoc nomine cohonestandam. Illius, cum Missio diceretur, per triennium fere Moderator fuit R. P. Petrus Verhaegen belga, qui appellatæ nunc V.-Provinciæ Præpositus V. Provincialis 9^a Martii est renuntiatus. Itaque 9° Martii quod Missio ante erat V.-Provincia facta est." It is not probable that the annalist, who seems to have been Rev. Father Verhaegen himself, would, in thus sketching the successive changes of the Missouri Mission,

have passed over in silence its annexation to the Belgian Province, alleged to have been made by a formal decree dated March 26, 1836, had such an event taken place, at a time, moreover, subsequent to the Rev. Father's appointment as Superior of the Mission.

From these facts the conclusion seems to be plain, that Father Vivier is in error.

Yours sincerely in Dno.,

M. W. O'Neil, S. J.

THREE MISSIONS IN CHARLES CO., MD.

At the request of the pastor two fathers of Loyola College gave missions at Hill Top, Pomfret and Glymont during the vacation. Ours have been in charge of the faithful in this part of Maryland for nearly two hundred and fifty years, and by a succession of zealous pastors religion has flourished. God has blessed the work, and notwithstanding the troubles of the penal times and the drawbacks of the slavery and post-slavery epochs the faith is still undimmed.

The mission at Hill Top began on Sunday, Aug. 8, and lasted for four days. The attendance was very good, and the missioner was much impressed by the good will of the people. It was no uncommon thing to meet with persons who had come fasting and on foot seven, eight and ten miles in order to receive holy Communion. The large majority of this congregation is of colored people, who are exposed to great danger on account of mixed marriages. I may add that this is the danger for the whites as well and in all parts of the State. Some delude themselves with the thought that the Church is gaining by these marriages, but a week's experience in missionary work would convince them of the contrary.

After the mission was closed the young men of the parish gave a play in the church yard. The "Hidden Gem" was chosen and well rendered. The pastor has undertaken this kind of entertainment to keep the young men together and about the church. They all feel that no other denomination can do as well.

The work at Pomfret began on the 15th and here the colleague of the missioner came to his aid. This is a larger congregation and the whites are in the majority. The same edifying events were noticed here as at Hill Top, The sacrifices made by the poor to gain the indulgence of the mis-

sion were notable and showed a most lively faith. The play given at Hill Top was repeated here after the mission was closed.

Glymont, or Cornwallis' Neck, was the last place visited by the fathers, who leaving the pastor to conduct the play and festival at Pomfret, began the work on the evening of the 19th. It was said by one of the missioners that Glymont is a good sized colored congregation run by a few whites. It is true. Colors of every hue from darkest African to Caucasian blonde, and yet not up to the standard, are noticeable. These who so closely resemble the whites are called "we sorts," and are to be pitied, since they do not associate either with the whites or the blacks. They cannot go to the white schools for social reasons, and are ashamed of the blacks. They are densely ignorant as a consequence, and yet are well disposed towards religion and do their best to comply with its requirements. The "we sorts" are the offspring of African, Caucasian and, perhaps, Indian blood.

The mission ended after high Mass on Sunday the 22nd. It was said that this was the first time high Mass was ever sung here, though the congregation has been in existence for over a century. Some of the officers and men from the government grounds at Indian Head on the Potomac attended the mission quite faithfully.

In closing this brief account I cannot refrain from saying a word about the hospitality of the people and the kindness of the pastor. Moreover, I, in common with other fathers well acquainted with the needs of the counties, wish to see a classical school in some central point and not above the means of the people. Great good could be done. A hundred and twenty years ago nearly all of the twenty-six priests in Maryland and Pennsylvania were natives of the counties, and this state of things had been brought about amid great obstacles, as all had to be educated at St. Omers and other houses of the Society on the continent. Again it is regrettable to see educated and refined families cut off entirely from higher culture for the children.

During the three missions about 850 Communions were given; seven persons were received into the Church. Numbers were enrolled in the Scapular and the League of the Sacred Heart. Many who had not been to the sacraments for years were brought back to their duty.

J. A. Morgan, S. J.

BOOKS OF INTEREST TO OURS.

Nomina Patrum ac Fratrum qui Societatem Jesu ingressi in ea Supremum Diem Obierunt, 7 Aug. 1814—7 Aug. 1894. Parisiis, ex typographia R. Leroy, via dicta de Vanves, 185, 1897. Quarto pp. 763.

Father Vivier whose patient research and accurate information the readers of the WOODSTOCK LETTERS have admired in his edition of the early French catalogues, surpasses himself in his new work published under the foregoing title. From the very start we are reminded that we have to do with a book of extraordinary merit; for His Paternity has deigned to receive its dedication. The Preface introduces us to the make-up of the work the simplicity and clearness of which leave nothing to desire. The book is divided into two main parts: the first, which the author considers as the body of the work, contains the list of those that died in the Society, arranged according to the chronological order of their death; the second gives the same list according to the alphabetic order of their family names. At the end, a few pages are filled with "addendi" and "errata."

Returning now to the main parts of the work, we find that in the Preface the author explains his general principles of writing and arranging names, whether they belong to persons, or to places, or again to provinces, and his manner of fixing and expressing dates; after this we have seven tables if we may so call them: the first gives the number of Fathers, Scholastics, and Brothers that died in each single year from 1814 to 1894, and also the total number of those that died from 1814 to each particular year; the second gives the names of the different provinces, vice-provinces, and missions of the new Society together with the date of their decree of erection and the date of its promulgation; the third gives a list of those members of the old Society, about whose reentrance into the new Society we have good reason to doubt; the fourth gives a list of names of places that may occasion difficulty to the reader on account of their different form in different languages; in the fifth place the author gives a list of auxiliary documents that are not included in the annual and triennial catalogues of the Society; in the sixth place, there is a list of names giving all those who have in any way aided the writer; finally, the more common abbreviations are explained. Before proceeding further, we may give expression to the surprise we felt at seeing the names of Bishops Carroll and Neale among those about whose death outside the Society we are not certain.

Throughout the first part or the body of the work proper, the page is divided into six columns: the first gives the running number of each death in the new Society, reaching from 1 to 8311; the second contains the name and surname of each Father, Scholastic, and Brother, to whom the line is devoted; the third states the time and place of birth; the fourth, the date of entrance into the novitiate, and the name of the province to which the subject belonged at the time of his death; the fifth, the time of his last vows and his grade in the Society; the sixth, the time and place of his death. Foot notes supply such erudition as is required in order to locate the place, and identify the person definitely; at times, they indicate also differences of statements found in other documents. Here we may draw attention to the fact that this arrangement which has been followed faithfully throughout, is as irksome and trying to the author as it is satisfactory to the reader. Many a time the author has been obliged to omit information known to him alone by reason of his investigation of documents that are not often studied with care and assiduity, while he had to mark a blank for just the items he professes to communicate. It surprises one at first sight that only 8311 members—not counting the 5 Addendi—died in the space of the eighty years intervening between Aug. 7, 1814, and Aug. 7, 1894. But when one considers that, after all, the members of the Society in its first years of restoration were not very numerous, one cannot pronounce the fact inexplicable.

The alphabetic index of family names devotes two lines to each member: first are mentioned his name and surname, the province to which he belonged at the time of his death, and the running number under which he is mentioned in the body of the work; the second line gives the year of his birth, of his entrance into the Society, and of his death. The index is, therefore, not a mere reference list, but in many cases it supplies all the information wanted concerning any particular member. In three pages of "Prænotanda" the author explains all that is necessary for the proper understanding of the order, the manner of writing, and other details of the index proper.

This general outline of Father Vivier's work must suffice in the present sketch of the book; for while it shows the infinite amount of painstaking labor on the part of the writer, it indicates also the interesting character of the work, at least for all those that love the Society and its members, and its immense usefulness, not to say absolute necessity, for all who study or write our history. Taking into account the author's accuracy and width of investigation, it is not surprising that he has found some names of members not given in the regular Society catalogues.

Even after the publication of his work the indefatigable writer has succeeded in securing five names not otherwise

registered: 1. P. de Andrea, Franciscus Xaverius; ortus, 11 April, 1741, Napoli; ingressus, 17 Maji, 1755; gradus, . . . (?); obitus, 31 Dec., 1817, Pondichéry [cf. Vivier, letter of Sept. 24 and postal of Oct. 4, 1897]; 2. P. Tartagni, Joannes Baptista; ortus, 31 Oct., 1735, Bologna (?); ingressus, 27 Feb., 1752 in prov. Venet.; gradus, 15 Aug., 1769, profess. 4 votor.; obitus, 31 Dec., 1828, Bologna (prov. Italiæ), [cf. Vivier, letter of Sept. 17, 1897]; 3. Bolvin Josephus; ortus, 25 Mar., 1833, Wargnies-le-Petit (Sord); ingressus, 20 Nov., 1855, Prov. Franciæ; gradus, schol. approb.; obitus, 30 Jan., 1861, Vals (Hte. Loire) [cf. Vivier, letter of Aug. 23, 1897]; 4. P. Moirez Amandus; ortus, 23 Jan., 1801, Villers-Bretouneux (Somme); ingressus, 13 Nov., 1833, Prov. Franciæ; gradus, 3 Feb., 1845, coadj. spirit.; obitus, 31 Jan., 1861, Parisiis [cf. Vivier, ibid.]; 5. S. Moffitt, Georgius; ortus, 5 Oct., 1859, —; ingressus, 5 Sep., 1878, Prov. Neo-Eboracensis; gradus, nov. schol.; obitus, 30 Oct., 1879, Louisville (Ohio?) [cf. Vivier, ibid.].

In keeping with the modesty of a sincere investigator, the Rev. Author invites all his readers to inform him of any errors they may notice in the work—and without the charisma of infallibility it is morally speaking impossible to publish a work like the "Nomina . . ." without making some mistakes. Thanks to the compliance of some of his readers, Father Vivier is glad to announce the following corrections and additions to his table that gives the names of provinces, vice-provinces, and missions together with the date of the decree of their erection, and the date of its promulgation [p. xvii.]:

Missouriana [Missio sui juris], decret., 25 Sept., 1830.

Marylandiæ [Prov.], promulgatio, 8 Jul., 1833.

Missouriana [Vice-Prov.], decretum, 24 Dec., 1839.

Neerlandica [Vice-Prov.], decretum, 27 Dec., 1848; promulgatio, 6 Jan., 1849.

Tolosana [Prov.], decretum, 7 Aug., 1852; promulgatio, 25 Aug., 1852.

This communication has been printed from a letter of Father Vivier, of Oct. 1.

How easily one may go wrong in this sort of historical investigation is illustrated by the following occurrence. The annual catalogue of Missouri was printed in the years 1837–1842 with that of Belgium; for the years of 1837–41 the two catalogues bear the common title "Catalogus Provinciæ Belgicæ et Missionis Missourianæ," and their pages are numbered continuously; the last year (1842) however the two catalogues, though printed together, have separate titles and a distinct pagination. It was from this fact that Father Vivier inferred that Missouri must have been annexed to Belgium in the year 1836, though he could not give the date of the particular decree nor that of its promulgation. Whatever may be the true explanation of the foregoing difference between the Belgian and Missouri catalogues of 1837–1841 on

the one hand and those of 1842 on the other, Father Vivier's conclusion is pronounced false by all competent authorities on the Missouri history.[1]

We do not know whether a comparison of Father Vivier's work with the catalogues of our province is a fair test of its general accuracy; but partly for our own convenience and partly for the interest of our readers we here subjoin the result of such a comparison for the years 1820–1840. Thos. Downing [n. 260] died according to V. [Vivier] Sept. 4, 1820 or Sept. 7 [footnote]; according to C. [our catalogue] he died Sept. 7; Elias Newton [n. 353] died according to V. on Sept. 4, 1822, according to C. on Sept. 6 of the same year; Father F. Malevé [n. 359] died according to V. Oct. 3, 1822 or Feb. 3 [note], according to C. he died on Oct. 3; Father C. Neale [n. 387] died acccording to V. in Georgetown, according to C. in Port Tobacco; V. omits Nichols Rubens who according to C. died as "schol. novit.," at the age of 21, on Nov. 31, 1824, in Montreal, Canada; Henr. Dobbyns [n. 479] died according to C. on April 4, 1825, a date not given in V.; Father J. Murphy [n. 506] died according to C. at St. Inigo's, while V. has a blank for the place of death; Father E. Fenwick [n. 542] died according to C. in Georgetown, a place not given in V.; Jos. Mobberly [n. 538] died in Georgetown according to C., while V. does not mark the place of death; J. Drain [n. 667] died according to V. on July 6 or 7 [note], 1831, while C. gives July 7; Thomas Faye [n. 779] was according to V. a scholastic novice, according to C. he was a coadjutor novice; we have not added a few slighter discrepancies such as Sti. Ignatii in V. for St. Inigoes in C. But the latter has been adopted by V. too, at least in most cases.

If any one should imagine that, after all, the work of Father Vivier cannot be as perfect as we have represented it to be, seeing that it disagrees in so many items from the catalogues of Maryland and therefore in a proportionate number of instances from other catalogues, we are sure from the start that we have to do with a novice in this branch of investigation. Those who have any experience in Father Vivier's line of work will be unanimous in their praise of his results and his accuracy. It is a work that is a glory not to its author alone, but also to the author's province, and to his order, the Society of Jesus.

[1] After this notice was set up, we received a postal from Father Vivier, dated Oct. 8, and containing the following direction: "effacez la ligne et la note (p. XVII.) qui se rapportent à l'annexion de la Mission de Missouri à la Prov. Belg. en 1836."

Historia de la Aparicion de la Sma. Virgen Maria de Guadalupe, desde el año de 1531 al de 1895 (2 vols. pp. 432, 492), por un sacerdote de la Compañia de Jesus (PADRE S. ANTICOLI, S. J.) Mexico; Camacho, 1897.

This is the fourth work that comes from the pen of Rev. S. Anticoli, S. J., touching the wonderful apparition of the "Virgin of Tepeyac." The object of the author in the present volumes, is to give a thorough *Summarium Causæ:* to establish beyond question the supernatural character of the apparition, imitating in his treatment, the style and methods of the Congregation of Rites in the causes of beatification and canonization. To better effect his purpose and at the same time render the work intelligible to the ordinary reader, Father Anticoli follows the chronological order. The first volume relates all that happened in connection with the "Apparition of our Lady of Guadalupe," from 1531 to 1736, the year of the great epidemic in Mexico, when the whole people solemnly took as their national patron, the "Virgin of Tepeyac." The second volume recounts the events that occurred from 1747, the year in which the Holy See sanctioned the "Patronage of our Lady of Guadalupe," to the year 1895, when the miraculous image of our Lady was solemnly crowned.

The history of the apparition though critical, in as much as it examines and discusses the facts related, is not, in the mind of the author, purely polemical. In three treatises written respectively in the years 1884, 1892 and 1893, the author has defended the authenticity of the apparition, refuted the objections of sceptical Catholics, and clearly demonstrated the approbation of the Holy See. To these treatises the author refers the inquisitive reader for the thorough discussion of controverted points.

Father Anticoli has spared no pains in the compilation of the history, having (as he tells us) read more than fifty authors on the subject, not to mention a vast number of old manuscripts. He is at his best in those chapters that treat of the genuineness of the traditional account of the apparition, the examination of the apparition according to the rules laid down by the Congregation of Rites, the marvellous influence of the devotion to our Lady of Guadalupe, in the spread of Christianity, and most of all in the refutation of certain artists who declared the miraculous picture to be the "work of human hands."

The work on the whole is comprehensive, logical and clear. No dry details, no labored explanations mar the beauty of the narrative. The ever increasing growth of the nation's belief in the supernatural character of the apparition and the reasonableness of such belief are the two points kept continually in view. In the light of the facts narrated and discussed and the moral certainty they induce, the reader is forced to acknowledge our Lady's wonderful dealings with

the Mexican race, and exclaim with the author in the language of the Psalmist "non fecit taliter omni nationi."

Compendium Instituti Societatis Jesu, Præpositorum Generalium Responsis et Auctorum Sententiis Illustratum, Auctore P. Henrico Ramière, S. J. Editio Tertia, quam emendavit et recentioribus decretis auxit, novissimæque Compendii Privilegiorum recensioni accomodavit P. JULIUS BESSON, sacerdos ejusdem Societatis. Tolosæ, typis A. Loubens et A. Trinchant, 27 via dicta d'Aubuisson, 1896.

Our readers are too well acquainted with the former editions of Father Ramière's commentary on the Institute to need an introduction. But they will find the third edition of the same work even more serviceable and reliable than either the first or second. The general arrangement of material which appeared to some persons wanting in clearness and method, has indeed been kept, but its deficiency has been remedied by a good analytical Index. The former lithograph characters have in this edition been replaced by printed type. The twenty-third and twenty-fourth General Congregations, the more recent answers of our late Father Generals, and the new Compendium Privilegiorum have been duly considered in their practical bearing on the life of the Society. Some ancient answers of our Father Generals quoted in the former editions, have been omitted in the present as being too irrelevant. The inaccuracy, if we may so call it, of the former editions with regard to the statement of the opinions of certain authors and even of the answers of Father Generals, has been removed by quoting the exact words of the respective authorities, or by the aid of other commentators on the Institute. Another charge against the former editions urged that the answers of the Father Generals in which the law of the Society is strictly explained and defined, were mixed up by Father Ramière with those answers given from a prudential point of view, stating what might or ought to be done under certain circumstances; the editor has endeavored to remedy this defect by premising the general rules on the value of the answers of the Father Generals. In the beginning of the book a chronological Index of the papal documents referring to the Society, has been added, and at the end a chronological list of the Father Generals, so that the reader may at any given quotation find his true historical bearing. The bibliographical list is full and practical without being pedantic. On the whole, the work is calculated to give a good compendious view of the life and law of the Society, both as to the letter and the spirit.

Life of Father Beckx. FATHER A. M. VERSTRÆTEN, S. J., has published in Flemish a biography of Father Beckx, which has been translated into German by Father Joseph Martin, S. J. (8°, 200 pp., Ravensburg, Dorn, 1897). It is

the plain, simple narrative of the life of a holy priest, whom providence chose to accomplish great and important labors and for three decades placed at the head of a great religious order. The little book makes highly interesting and very edifying reading. For us American Jesuits one event in the life of Father Beckx possesses a peculiar interest. In a letter to his mother, dated October 17, 1819, the day before he left Belgium to enter the novitiate, he tells her that for ten years he had felt within himself the call to join the Society. Now this means that when he was a mere boy, thirteen years old, he had made up his mind to become a Jesuit. But it was impossible for him to carry out his design in Belgium, as the Jesuits were rigorously excluded from the country by the Dutch government. In 1815 he entered the Seminary of Mechlin, where he and his bosom friend John B. Devis made known their holy desires to their spiritual directors, by whom they were told to wait patiently and put off their purpose for a time.

Meanwhile the celebrated missionary, Father Charles Nerinckx came from Kentucky to Belgium and published an appeal to the Belgian youth to follow him to America. All those who should join him were to be left free either to become secular priests or enter the Society of Jesus in America. Here then, thought our young seminarian, was the opportunity offered by providence. "Peter Beckx and myself," writes Father Devis, "went to see Rev. Charles Nerinckx and offered ourselves for the American Mission *in the Society of Jesus*. But Beckx fell dangerously ill and without him I did not wish to go to America." And so Father Nerinckx returned to Kentucky in 1817 without these two candidates. Both were ordained priests at Mechlin, March 6, 1819, and when, a few months later, they heard that the Society was about to open a novitiate in Hildesheim, Germany, they at once took the necessary steps, left their country October 18, and entered the novitiate on October 29, 1819.

Commentarius in Exodum et Leviticum—Auctore FRANCISCO DE HUMMELAUER, S. J. Parisiis, sumptibus P. Lethielleux, editoris, 10 via dicta "Cassette," 1897.

The present volume was published on Aug. 15, and forms the 20th part, or the 24th volume, of the "Cursus Scripturæ Sacræ" that has thus far actually appeared. This fact sufficiently determines the form and general character of the work. Besides, the readers that are acquainted with Father de Hummelauer's former publications, will not expect much of what we call commonplace commentary in his new book. The author does not indeed betray ignorance of what the fathers and theologians of former days have thought and written on the texts which he explains; but he is so careful not to overload his book with "dead erudition," and to state the views and opinions of our own time, that his readers are at first

tempted to regard his commentaries as incomplete. This first impression, however, soon vanishes and gives way to a thorough satisfaction; for while this method reduces the bulk of Father de Hummelauer's Commentaries—Exodus and Leviticus, e. g., are explained in one volume of 552 pages—it also saves time and labor to the reader, and gives him a clearer insight into the present state of bible study than a more diffuse treatment could do. It is, we believe, eminently true of Father de Hummelauer's Commentaries what our Holy Father in his letter of Oct. 14, 1896, wrote to the authors of the Cursus Scripturæ Sacræ: " . . . Qua in re id peculiariter commendatum voluimus, ut quæ a doctrinarum externarum peritis eisdemque in fide catholica firmis ex linguarum biblicarum notitia, ex re historica vel ex physicorum disciplinis similibusque studiis opportune suggeruntur, ea Librorum Divinorum seu sententiæ plenius arripiendæ seu veritati vindicandæ minime prætereantur."

Scripture Manuals for Catholic Schools (Arranged with a view to the Oxford and Cambridge local examinations). Edited by the REV. SYDNEY F. SMITH, S. J.—The Gospel according to St. Luke by the Rev. J. W. Darby, O. S. B. and the Rev. Sydney F. Smith, S. J.—Acts of the Apostles (chapters xiii.-xxviii.) by the Very Rev. T. A. Burge, O. S. B., London, Burns & Oates, Limited. New York, Cincinnati, Chicago, Benziger Bros.

The two little volumes before us are eminently fitted for the purpose which they claim to serve. Their size and make-up, their type and arrangement appeal to the taste of the young student. Maps, introduction, explanatory notes, and recapitulating questions keep the reader wide awake, and almost force him to notice the points of special interest or uncommon difficulty. We hope sincerely that the new burden laid on the shoulders of Father Sydney F. Smith will not prove an obstacle to the speedy appearance of the rest of the Scripture Manuals.

Library.—Thanks are due to Father Scully for the following books: 1°. Works of Sir Wm. Jones with life of the author—13 volumes.

2°. Regula Viva seu Analysis Fidei in Dei per Ecclesiam nos docentis auctoritatem — Auctore Thoma Bacono, alias Southwell, S. J.

3°. Gambacurtæ (Petri), S. J., Commentar. de immunitate Ecclesiarum, etc.

4°. Cienfuegos, Albar., S. J., Ænigma Theolog., seu potius ænigmatum et obscurissimarum quæstionum compend. 2 vols.

5°. Escobar, Joann., Tractatus Bipartitus de puritate et nobilitate probanda sec. statuta S. Officii Inquisitionis.

6°. Carleton (Compton) Thom., S. J., Cursus Theol. Scholast, 2 vols.

Mittheilungen aus der Deutschen Provinz Nr. 1. Juni, 1897, pp. 67 (Nur für die Unsrigen).

The fathers of the German Province have at last fallen into line with the majority of the Provinces of the Society and have established their family chronicle under the title of "Mittheilungen aus der Deutschen Provinz." The editor is Father Bernard Duhr, one of the well known writers of the Province. He succeeded Father Pachtler as editor of the "Monumenta Pædagogica," and is the author of the excellent and learned work "Jesuitenfabeln."

We have often been puzzled why the German Province, which is the largest in the Society, keeps up three foreign missions with 444 members, and besides has 89 of its subjects living in fourteen different provinces, did not feel the need of a family correspondence. Nevertheless, the editor, in an admirable introduction, seems to find it necessary to give reasons for the starting of the new domestic periodical. The time, too, he adds, is peculiarly fitting. The Province celebrates this year the glorious jubilee of its father and founder, Blessed Peter Canisius; and commemorates two sad anniversaries, the fiftieth year of its expulsion from Switzerland, and the twenty-fifth of its exile from Germany. Our programme, says Fr. Duhr, is contained in Very Rev. Father General's jubilee letter to the editor of the WOODSTOCK LETTERS which is reprinted in full. The arrangement and contents are very much like ours: News from the foreign missions: India, Dakota, Rocky Mountains, Brazil, Chili; Statistics (taken from the WOODSTOCK LETTERS), Books, Historical notes from the German Province of the old Society, Obituary notices, Varia.

In the statistics the editor remarks that we left out the three "Collegia Inchoata" St. Stanislaus', St. Patrick's and St. Vincent's in India, also the Archiepiscopal Seminary in Bombay. We submit that we are not to blame for this omission but rather the German catalogue, which does not assign to these institutions the prominence due them. Among the obituaries are those of Father Faller and of Father Sasse. Father Sasse had been Professor of Scholastic Theology for more than twenty years, and when in 1890 he retired, he was bidden by Father General to write a complete "Theologia Scholastica."

We extend our cordial welcome to the "Letters of Exaten." Ad multos annos!

The address is,

Redaction der Mittheilungen, Exaten bij Roermond (Holland).

The Dream of Napoleon, by FATHER WILLIAM POLAND, S. J., of St. Louis University, St. Louis. B. Herder, pp. 46.

In a recent issue of the LETTERS we noticed Father Poland's essay on "Style in Composition." Among other works of the author we then called attention to his study "The Dream of Napoleon." That work was then accessible only to readers of the "Catholic Reading Circle Review." It has since been brought out by Herder in a well printed and neatly bound booklet of forty-six pages.

Napoleon was not a commonplace man; but it has been his fortune to be used as a commonplace theme by writers of every description and of every grade of merit or demerit. Orator and poet, philosopher and historian, novelist and essayist, have thought it their duty to give their readers an estimate of Napoleon and his doings. As Father Poland remarks, "the literature on the subject would make a library of itself." Were we offered such a library and the opportunity to peruse it with care, we would select from the hundreds of volumes not more than a half a dozen. One of these would certainly be the essay of Father Poland. There is in it not a trace of the conventional way of treating the subject. It is a fresh, vigorous, independent handling of a great character. The hero stands before us, depicted in his true historical setting. The genius reveals himself in every scene. In the college hall, the battlefield, the cabinet, or in his prison isle, we never miss the magic of his commanding personality.

Yet it is quite clear that the author's motive in writing is not hero worship. He does justice to the great qualities of Napoleon. But he does not conceal the weaknesses, the duplicity, the hollowness, the boundless selfishness that lay at the bottom of what appeared the noble actions of the "repressor of the revolution." The most interesting and, we think, the most instructive part of the essay is the presentation of that towering ambition that scrupled at no means to gain its ends, that aspired to supremacy not only in the affairs of men but in the Church of God as well, that scorned to rule the mere "carcasses" of men, while others held the key to their hearts and consciences, that thought it but a shadow of power to be dictator of Europe and Emperor of France if he could not be also Pope of Rome. In this respect the study of Father Poland is a good corrective of the over laudatory works of Abbot and others.

De Prohibitione et Censura Librorum post Leonis PP. XIII. Const. "Officiorum ac Munerum" *Brevis Dissertatio* ARTHURI VERMEESSCH, S. J.

The special object of the author of this small, but valuable work, was to offer to the clergy, especially to those who have charge of souls, a commentary that might enable them to answer the questions that are frequently put to them with

regard to this Pontifical Constitution. To attain this end, the rules laid down in the pontifical constitution had to be expounded with clearness, shortness, accuracy and order; and we are glad to see that none of these qualities is wanting in the work.

The commentary is logically divided into four chapters: The first contains the general notions concerning the nature of this law, and such as help to the understanding of the rest.

The second is concerned with the books and writings that come one way or another under the prohibition of the Church.

The third contains the rules referring to the censorship to which various kinds of writings are to be subjected before being published.

After having thus commented on the law, the author explains its sanction in the fourth chapter, which he closes with an exposition of the rules regarding the permission of reading and retaining prohibited books.

We are sure that this short commentary will prove useful to all its readers, by enabling them to get a clear and accurate knowledge of the rules contained in the Pontifical Constitution.

Staatslexicon (Cyclopedia of political and social sciences), Freiburg, Herder, 5 volumes, large quarto.

This great work, the publication of which was begun in 1887 and has just been completed, is mentioned here not only because it is a triumph of Catholic science but also because in the catalogue of contributors we count the names of twelve members of our Society.

Le Pape Jean VIII. par A. LAPÔTRE, S. J.

This is an historical work of the highest merit. It is full of original research and throws new light on many intricate and perplexing problems in the Church history of the 9th century, the century of the ambitious intriguer Photius, author of the Greek schism.

Geschichte der Weltliteratur (History of Universal Literature) by A. BAUMGARTNER, S. J., 1st vol. pp. ix and 620, Freiburg, Herder.

The first volume of Father Baumgartner's great history is now complete and has received the unstinted praise of all lovers of literature. This volume gives the history of the literatures of western Asia and of the countries of the Nile. It is divided into five books: 1st book: Israelites, Babylonians, Assyrians, Egyptians; 2nd book: Ancient Christian Literatures of the East and the Talmud; 3d book: Literature of the Arabs; 4th book: Literature of the Persians; 5th book: Minor Literatures of the peoples of Islam; Turks, Afghans, Kurds, Turkomans.

The delight with which one follows Father Baumgartner through the variegated fields of all these literatures makes one forget what years of patient toil it must have cost him to accumulate his astonishing stores of literary learning. The books on Arab and Persian literature are exceedingly interesting and instructive, but in the chapters on the Bible, old and New Testament, the author surpasses himself; the beauty of style and the elevation of thought are worthy of his great subject. May God grant him life and strength to finish the work so gloriously begun; it will be a *Monumentum ære perennius.*

A Last Word on Anglican Ordinations by the REV. S. M. BRANDI, S. J. Translated with notes by the Rev. Sydney F. Smith, S. J. The "American Ecclesiastical Review," New York, 1897, pp. 122.

We call our readers' attention to this important work. It is an exposition of the Pontifical Bull "Apostolicæ Curæ," and contains a complete refutation of all the objections raised against the Papal decision. "By references to the sources of history and theology," as Father Heuser remarks in his preface, "whatever might require clearing up in the minds of those who are still insufficiently informed to appreciate the full justice of the decision," has been done by Father Brandi. The author had every facility to make this study, as the Holy Father directed that he have free access to all the departments of the holy office and to the secret archives of the vatican library in order that he might utilize every available document. More than this His Holiness gave a special brief of approbation and his Apostolic blessing.

ACKNOWLEDGMENTS.—1. From Father S. Brandi, S. J., of the "Civilta," Rome, "Condanna delle Ordinazione Anglicane;" "Roma e Canterbury."

2. From the Rev. J. Cooreman, S. J., Ceylon, "L'Apostolo di Ceylan, P. Giuseppe Vaz."

3. From the Rev. William H. Hornsby, S. J., Zi-ka-wei, China, "Variétés Sinologiques" No. 11 and No. 12.

4. From Padre Luis Ignacio Fiter, S. J., Barcelona, Spain, "El Agna de San Ignacio;" "Congrecacion de la Inmaculada de Barcelona, Estado del personal año de 1897;" "La Congregación Mariana" par P. Löffler, S. J.; "Recte et Immobiliter" par P. Kreinten, S. J.; "Guardia de Honor Mariana."

5. From the Rev. John Moore, Mangalore," Status Missionis Mangalorensis, 1897;" "The Queen's Jubilee at South Canara."

6. Our usual exchanges.

XLVI. *About the custom of praying in the Society for the "Northern Nations."*—It was Blessed Peter Canisius who, in 1553, seeing the condition of religion in Germany, wrote to St. Ignatius requesting him "to order each priest of the Society to say every month a Mass that God might give to that people the light of the Catholic faith, and each of those who were not priests to pray for the same intention." The saint found this request to be quite in accordance with the spirit of the Society and, on July 25, 1553, issued a circular to all the houses, even those that were "at the furthest extremities of the Indies. For the succor of Germany and the northern nations," he orders a Mass every month, etc., that the Lord may be pleased at last to have mercy upon that nation and the other lands, which heresy has infected." And he wishes that they should continue to do so as long as the need of these countries shall exist. Since the necessity hardly ever ceased Father Lainez and the Father Generals who came after him confirmed the above mentioned ordination.

The full text is given by Father Genelli (p. 352 of Father Meyrick's translat.), cf. Stewart Rose, p. 526; Bartoli II, 286; Dorigny, Vie d Canisius, 83. Also "Beati Canisii Epistulæ et Acta" by Father Otto Braunsberger, Vol. I, p. 427, n. 132 with the documents there quoted. Cf. "Vita del B. P. Canisio" by Father G. Boero, L. II. § X. Versus finem.

The oldest editions of the Institute (v. g. Paris 1620) contain (Catalogus Orationum) the same expressions, as we have them now. The paragraph, however, is distinct (as now) from those prayers, which are prescribed in the Constitutions themselves. It would seem, therefore, that the practice was observed as a custom after St. Ignatius, and that in the course of time and for the same motive, the Mass and prayers for the pagans were added, until they became a fixed rule by the authority of Rev. Father Aquaviva.

Who were these Northern Nations?

From the words of St. Ignatius himself there can be no doubt that he referred not merely to Germany and the nations north of it, as Sweden and Norway, but also to England. In a letter from Rome dated July 25, 1553, in the handwriting of St. Ignatius and reproduced in the "Cartas de San Ignacio," vol. III. p. 256, Carta cccxxvi. he orders the monthly Masses and prayers "for the aid of Germany and England and the northern nations" (en el socorro de la Alemania é Inglaterra y de las tierras septentrionales).

Orlandini l. 13, n. 25, after relating how Canisius asked St. Ignatius that the priests should offer a Mass monthly, and those not priests their prayers, for Germany, says "Id quod ex eo tempore, *addita nominatim Anglia, de qua spem opti-*

mam Marie regnum attulerati, ab omni Societate fieri cœptum, numquam postea desitum est."—From this and the above letter, it seems that it was St. Ignatius himself who added England *nominatim*, which country was then suffering severe persecution.

XLVII. *About the two communions for the dead of the province.* The indulgence of two communions is required in the Roman and Venetian Provinces. Mr. Ghezzi writes from Gorizia: It may interest you to know that "the indulgence of *two* communions is required in our province too. The notice read in the refectory is taken from the "raccolta di avvisi che si leggono nel repettorio del collegio Romano" (Notices which are read in the refectory of the Roman College). Our (lithographed) copy bears the date 1845. Rev. Father Vioni our ex-Provincial and procurator general believes the Raccolta to date back at least as far as General Fortis.

What is the force of commanding these communions?

A passage from the "Compendium Instituti Societatis Jesu," auct. P. H. Ramiere, S. J., Pars v. p. 294 may throw some light on this point. He says "La communion, le jour du décès de l'un des Nôtres, dans la résidence du défunt, ne doit pas être établie *comme un point de régle*, mais seulement généralement permise, en sorte qu'elle reste entièrement libre." P. Roothaan, 24 Oct. 1850.—*From C. Ghezzi, Gorizia.*

We have also received replies from Father Alès of Angers, and Mr. D. Fernandes of Shembaganore, Madura.

QUERIES.

XLVIII. Is anything known in the Society of the subsequent life of the coadjutor brother who was spared by the Calvinist pirate Soria, the slayer of our forty martyrs? Did he ever come back to us?

XLIX. What is the correct and received Latin translation of the Irish Saint's name Owen? Our catalogues give *Audenus*. Should it not be *Eugenius?*

OBITUARY.

Father Edward A. McGurk.

Over the opening days of vacation time at the Boston villa, near Fairhaven, Mass., in 1896, was cast a gloom by the sudden yet not unlooked for death of one, who had in many a summer gone contributed largely to the pleasure of Ours, who sought Saint-Teresa's-by-the-sea, as the scene of their annual outing. On Saturday, June 27, Father McGurk, who then held the post of Spiritual Father in Boston College, journeyed with the scholastics to Fairhaven. On the Friday following he died. A memorial sketch in the Church Calendar of the Immaculate Conception, Boston, for August, 1896, furnishes these details of his last moments.

"At dinner, July 3, he seemed to be in his usual health and spirits, and after dinner he retired to his room for a rest. About 4 P. M. a noise, as of heavy breathing, was heard to proceed from his room; and Father Gasson, the superior of the villa, entered and found him unconscious and in convulsions. Brother Ramage, the infirmarian, did all he could to draw the blood to the lower parts of the body by the application of hot water to his feet and ice to his head. When the doctor arrived, he pronounced the case hopeless. All he could do was to stop the convulsions by a hypodermic injection. Father O'Neil had previously given absolution and Extreme Unction; and about ten minutes before six, while the community were in the chapel singing a hymn to the Sacred Heart at the First Friday benediction, Father McGurk went to be judged by that same Sacred Heart for whom he had given up the world and consecrated his life in religion. Immediately after benediction the bell tolled for the *De Profundis*, and the Scholastics knew that their brother and guest was no more."

Had Father McGurk lived but a few days longer he would have rounded out thirty-nine years of life as a Jesuit. When not yet sixteen years of age he entered the Society of Jesus in Frederick, Md., having quitted, on July 20, 1857, his native home in Philadelphia. He came to the Novitiate from a course of classical studies in "old St. Joseph's College." His character-making, but uneventful life as a novice of the Society of Jesus from its earliest days, gave promise of what maturer years realized: and his fitness to become what the French admirably denominate "a man of affairs," was evidenced from his entrance into the order and recognized by superiors.

On the feast of St. Ignatius, in the year 1859, he was admitted to the perpetual vows of the Society, and after spending two years more in Frederick, completing his course of Belles Lettres and Rhetoric, he was sent in the September of 1861 to Holy Cross, where, as teacher and prefect, he labored during the entire course of his regency. Primitive days were those for students and professors alike, and the story of the hardships and privations jointly endured by both, challenges, when told, the wonder and even belief of the students of to-day. The sharing in common of much that we should shrink from or rebel against, constituted a strong bond of union between pupil and master, and, with his kindly nature, backed by gentleness of manner, the young professor made of his students life-long friends.

In 1866, Father McGurk began at Georgetown College his philosophical studies; when the House of Studies for the Society in the United States was opened at Woodstock in Maryland, in September of 1869, he was one of the pioneer students of the college. In the summer of 1872 he was advanced to Holy Orders, and was sent, upon the completion of his studies, to Boston College. After a residence of two years in that institution he was recalled to Holy Cross and filled there the chair of rhetoric, until in 1876 he went to Frederick for his third year of probation. On the 15th of August, 1877, he was admitted to his last vows, and in a few months began, what may be termed, his public life as a Jesuit. He was appointed President of Loyola College in Baltimore. Laboring under adverse conditions, which set in at the outbreak of the Civil War, this institution had for years been hampered by a heavy debt. In carrying out a scheme for its liquidation set on foot by his predecessor in office, Rev. Stephen A. Kelly, S. J., Father McGurk first displayed that sound financial judgment and quick business perception which afterwards marked his administration of the presidential office in Gonzaga College, Washington, and Holy Cross. While at the head of Loyola College he lifted from it the burden of debt under which it had long staggered, he elevated the standard of studies pursued there, he inspired life and even enthusiasm into the work done in the school, and renovated the church of St. Ignatius, attached to the college.

About the year 1884, Father McGurk was placed over Gonzaga College in Washington. He labored here with his usual success in the conduct of the schools under his direction; engineered several important real estate transactions, which materially bettered the financial condition of the college, and erected a commodious residence for the priests and scholastics serving in the church and the schools. In 1890 he was given a period of rest from official labors, and for nearly two years resided in Boston, where in the confessional, the pulpit and the sick room, his ministrations were attended

by abundant fruit. When a successor for Father O'Kane in the office of President of Holy Cross College was called for, Father McGurk was recognized on all sides as one eminently fit to be chosen.

His administration was of brief duration, the fatal illness, which eventually terminated his life, making its first inroad upon his health in the early months of his tenure of office. A trip abroad in the summer of 1894 was undertaken with a view to his restoration to health. The hope entertained was but partially realized. On commencement day of '95, in the excitement caused by a storm which drove from the campus to the hall the assembled guests, a second stroke prostrated Father McGurk. Although he rallied from its effects, it was made clear, beyond all doubt, that he was thenceforth to be unequal to the burdens of official life, and he surrendered his charge to the present incumbent, Rev. John F. Lehy.

What Father McGurk accomplished in the brief time that he presided over Holy Cross, it would not be easy to recount. In the magnificent building, projected by his predecessor, but which Father McGurk erected, he has left an enduring monument of his energy, financial ability and courage under adverse circumstances.

Within the compass marked by the dates that appear in the sketch here given, was spent a life of good works and faithful service to God, the Church and the Society of Jesus. But it was not so much what Father McGurk did as what he was, that claims our admiration and endears to us his memory. Of a pious and reverential nature, he readily yielded his soul to the discipline of religious life, and from the first brought himself to follow supernatural motives and to act from supernatural principles. High strung and of no sluggish temperament, he gained a safe mastery over himself, and seldom was he betrayed into excesses of feeling that would bring reproach or regret. Honest, straightforward, frank, he impressed all as a sincere man, one free from guile.

As a religious, he gave all through life evidence of the possession of an earnest, active, even enthusiastic temperament, elevated, strengthened and spiritualized by those supernatural qualities which must be developed in a soul which lends itself in docility to the influence of the rule drawn up by Saint Ignatius. He loved to labor, and he was as conscientious, devoted and eager in preparing a triduum to be given to a handful of children as when called to more honoring offices in public. His nature, in tendency kindly, by grace was made charitable, and his judgment of others was tempered by due consideration for human weakness.

In the confessional his mature judgment and remarkable prudence, sanctified by the spiritual love of a priest for souls, made his guidance invaluable; and he led many to high spiritual ways of interior life. In the pulpit he was earnest and persuasive, always preaching God, never self. It was of

the necessity of his nature, that he should make friends, for he was kindly of thought, ready of aid and easily touched both by the needs and the confidences of his fellowmen. To himself he bound fast his friends, who could not fail to appreciate his affection while they prized as of real worth his friendly counsels and his sympathetic interest. In all his relations with those brought near to him, or in any way drawn within the sphere of his influence, Father McGurk made it clear that it was in God and for God he loved men, and those who yielded themselves to this influence were themselves imperceptibly brought nearer to God.

Death came to him on the sudden, but it came neither an unexpected nor an unwelcome visitant. From the hour in which he laid down the cares of office he recognized that the end could not be far off. Its nearness cast no gloom over his sunny nature. He kept alive his interest in men and things; books that yielded him pleasant thoughts were his daily companions, and he took delight in the flowers that friendly hands were constant and generous in placing about him; for him, all things beautiful as all friends true, were gifts from God, and in God he enjoyed them to the last.

The sudden coming of his death and the uncertainty regarding the precise hour of his interment kept from him at the last many friends who would else have been beside his open grave. On the afternoon of the first Sunday in July he was laid to rest among those sleepers in the Lord, whose bodies commingle with the dust on the hillside, where the first services of his manhood, as well as the last labors of his maturer years, were consecrated to God. In the sweet memory of his blameless, God-fearing, fellow-loving life we can but place him among those whom the late Laureate has thus beatified:—

> "Thrice blest, whose lives are faithful prayers,
> Whose loves in higher love endure;
> What souls possess themselves so pure
> Or is there blessedness like theirs?"

J. A. DOONAN, S. J.

FATHER BENEDICT PICCARDO.

By the death of Rev. Father Benedict Piccardo on Feb. 13, 1897, the Society of Jesus has lost a very picturesque embodiment of the pioneer missionary life in the Mission of California.

Up to the date of his last illness, "Padre Benito," as he was affectionately called by his dusky Spanish flock, was untiring in his efforts to do good to souls in out of the way places among the mountains enclosing the Santa Clara Valley. Zealous work of this sort was his occupation almost from the date of his ordination to the holy priesthood. As a reminiscence

of by-gone days when the Society of Jesus had only a feeble foot-hold in California, it may be interesting to our readers to set forth briefly the chief facts in the deceased father's life.

Born at Voltri in the Riviera di Genova in 1819, young Benedict Piccardo received his early education at a college of the Barnabites in Finale near his native town. His father was one of the line of famous paper makers whose handiwork was held in such high esteem throughout Italy, that public documents were required by law to be preserved on no paper but theirs. No book-worms attacked that paper, and many a precious heirloom of the old Republic of Genoa has come down to our days intact on paper made by the Piccardi. About the early life of the subject of our sketch little or nothing is known; but in 1838 he entered the novitiate of the Society of Jesus at Chieri in Piedmont. His noviceship over, he reviewed his rhetoric for a short while and then studied philosophy for the two years that were then customary in the Society.

Those were troublous times for all religious, especially for the members of the hated Company of Jesus. Hence it was that, after a short regency, he was applied to the study of theology and was ordained in 1847. Almost immediately after he had to flee from his native land with several of his religious brethren, taking refuge in France and afterwards in England, where he learned English for the purpose of fitting himself for the foreign missions. Having labored among his fellow countrymen in England, and shown his zeal also among the struggling English Catholics, he embarked in 1851, or thereabouts, for Belize.

What his labors and trials were in that remote corner of the Master's vineyard we have no means of ascertaining; but, that he devoted himself heart and soul to the salvation of the flock entrusted to him, no one who knew him in after life can for a moment entertain a doubt.

Whilst Father Piccardo was laboring in Belize, the Society of Jesus had accepted the invitation of Most Rev. Joseph Sadoc Alemany, O. P., Archbishop of San Francisco, and Fathers Michael Accolti and John Nobili had gone down from the Rocky Mountains and taken possession of the abandoned Franciscan Mission at Santa Clara, fifty miles south of San Francisco.

Among the many recruits received by these pioneer missionaries was Father Piccardo, who arrived in 1856 and was appointed assistant pastor of St. Clare's Church. The Catholic population of Santa Clara Valley at that time consisted principally of the Spanish-speaking descendants of the Christianized aborigines, and of their Castilian masters who had come from Mexico since the Spanish occupation of California in the beginnig of the seventeenth Century. The former constituted a class like the peons of Mexico only more degraded and unhelpful; the latter had little more than the

traditional faith of their adventurous ancestors and had degenerated dreadfully as a result of contact with the "Gringos," who came from the East with all the unscrupulous shrewdness and grasping avarice of fortune-hunters to fleece these simple people of the West.

Among this Spanish-speaking population Father Piccardo began to labor with all the enthusiasm of his nature. Many a time did he go on horseback as far as Half-Moon Bay distant some forty-two miles from Santa Clara, stopping on the way to say Mass in the little chapel built among the giant redwoods by Rev. Father De Vos; or at San Mateo more than half way to San Francisco.

The new Idria Quicksilver mines were opened about the time at a place in the Coast Range Mountains called New Almaden some eighteen miles south of Santa Clara. Thither hundreds of the native Californians went to labor in extracting the precious cinnabar, and thither also went Father Piccardo to attend to their spiritual wants. He built a chapel for them near New Almaden, and another at Guadalupe a few miles away where a second quicksilver mine had been opened. Here the good father assiduously instructed the children and warned the adults against the degrading vices which were decimating them, and encouraged them to be true to the religion of their forefathers.

The spirit of mortification and humility that characterized him was manifested in the way he bore privations during the course of his apostolic labors. He slept at New Almaden in a "shanty" through the chinks of which the wintry blasts had full play. Often he had to live on a little bread and cheese which he had taken along with him from Santa Clara, the boorish mountaineers not seldom forgetting to invite him to partake of their scanty fare. After his visits to the hovels of the poor peons he was some times covered with vermin, to get rid of which required heroic treatment.

For about three years he acquitted himself of these arduous duties in Santa Clara and the surrounding region. He was then removed for a brief while to St. Ignatius College, San Francisco. Father Piccardo was a ripe classical scholar. His love for Virgil amounted almost to idolatry. To him, then, was entrusted the highest class of Latin and Greek, and he taught his beloved authors for two or three years. Though he was an excellent scholar, he was not, they say, successful as a disciplinarian, and for this reason he had to be removed from teaching.

While leading the turbulent young Californians through the intricate beauties of Virgil and Cicero, Father Piccardo could not forego the humble works of the ministry, and he chose to labor among the outcasts of society. The State penitentiary at San Quentin and the City Prison were the

chief scenes of his zealous labors. He begged books, magazines and newspapers for his wayward flock: he learned several languages so as to be able to instruct and confess the criminals in their own tongue. He converted some Chinese by means of an interpreter, and he began the study of their language the better to be able to work among the members then flocking to California.

In 1868 he was stationed at San José, three miles south of Santa Clara, and here he resumed his labors among the Spanish-speaking population of that city, as well as among the miners of New Almaden and Guadalupe. This work he continued till his death, even when removed to Los Gatos and subsequently to Santa Clara. Though seventy-eight years of age the good father would go, rain or shine, on his distant excursions to say late Mass and preach in his little chapel in the mountains, and this thorough-going devotion of his to his holy work may be said to have cost him his life. On Sunday, Feb. 1, he went as usual to New Almaden to say Mass. Having finished his thanksgiving he locked the chapel and looked around for a conveyance to take him home to Santa Clara. Seeing none at hand, he started on foot for a ranch some four miles away where the man lived who usually accommodated him.

It was a cold, drizzly day; and after trudging those four miles over a muddy road, he at length reached his destination bathed in perspiration, only to meet with a curt refusal from the ranchers. Nothing daunted, the good father set out once more for another farm some miles away. On the road thither he met a baker who invited him to a seat on his wagon. Father Piccardo accepted the invitation with thanks, and perched on the unsheltered seat he rode home exposed to the chilling blasts of winter. Wishing to dismount near the college he tried to imitate his agile companion by leaping from the wagon, but he fell awkwardly to the ground and was badly shaken up. However, he was able to get up and walk to the college. On arriving, he went to his room and said nothing to alarm anyone that whole week, though the hand of death was slowly but surely tightening its grasp on his frail body. On Friday night he gave an exhortation to the community, and his distress was evident to all. Shortly after, he took to his bed which he was never to leave alive. For another week he lingered on, battling with the dread pneumonia. On former occasions when delirious in sickness, he used to rave about his favorite Virgil, quoting striking passages from the Æneid; but now his wandering thoughts were of Heaven, the Sacred Heart of Jesus, the Blessed Virgin and the saints. A few days before his death he suddenly regained consciousness and called for Father Brunengo the Spiritual Father of the house, to make his general confession. His confession over, and the penance performed, he lapsed once more into his former delirium. At length worn out with the disease,

the good father passed to his reward at 3 P. M. on Feb. 13, 1897, in the 78th year of his age and the 59th since his entrance into the Society.—R. I. P.

Father John Pinasco.

The sorrow which the unlooked for death of Father Pinasco brought to his brethren of the Mission of California will find a response in the heart of many an old acquaintance and friend of his all over the country. His openness of character, resplendent in his broad genial face, his warmth of heart and his deep-souled sympathy won for himself and for the Society true friends, and his death has left a void in many a heart.

Born at Chiavari near Genoa, on June 11, 1837, he received his early education at the Archiepiscopal Seminary. His early companions speak of him as an innocent, lovable, studious boy who brought joy wherever he went. He entered the Society of Jesus on Dec. 19, 1853. During his novitiate he laid the foundations of the deep, earnest, childlike piety which accompanied him through life. In 1856 he was sent to Stonyhurst to study English Rhetoric and the following year he began his course of philosophy. His teacher was the learned and saintly Father Bayma. Father Pinasco was fond of speaking of the wonderful charity he experienced on his journey through France and England and later on through our American provinces. This brotherly attention to an utter stranger bound him, he confessed, more tenderly and strongly to the Society of Jesus than would a month's retreat. The lesson learned thus early in his religious life was not forgotten, as all will readily admit who ever experienced his open-hearted hospitality in the days when he was superior.

On finishing his philosophy in 1859 hearing of the pressing need of evangelical laborers in the newly opened vineyard of the Lord in far off California he offered himself for the post. Those were the heroic days of Santa Clara College, whither he was sent as professor and prefect. The buildings were simple in the extreme, the accommodations equally so, the boys good-hearted, noble fellows, but with all the wildness and utter lack of culture which must be looked for in a border country. Fulfilling the duties of two or three men he passed many a weary day and restless night during his seven or eight years of teaching. He was a ripe scholar and gave himself generously to the study of our language of which he acquired a truly remarkable mastery. An efficient teacher he won the admiration of his pupils and compelled their esteem by his wise, firm disciplinary methods. Naturally passionate, he was so reformed by grace that he seemed utterly imperturbable. An instance of his solid virtue, which occurred later in his life, may be

mentioned here for the consolation of others of his brethren who may be called on to endure a like trial. Succeeding, by order of his superiors, the justly popular and beloved Father E. J. Young as Director of the Debating Societies, he had much to endure from some of the admirers of his predecessor, who resented the change. Calm and cheerful he presided over meetings rendered as annoying as possible by the recalcitrants. His virtue was triumphant and left an indelible impression on many a seemingly wild and thoughtless boy.

When the year's trying labors were over, the only recreation he asked was a few days' rest in San Francisco. Born and reared on the Genoese coast, he had an innate love for the sea and his recreation consisted in spending the greater portion of the day in looking at the shipping in the bay of San Francisco, or in watching the ocean liners going out or coming in through the Golden Gate.

It was only in 1868 that he could be spared for his theological studies. These he began in the old scholasticate at Georgetown and finished in the early days of Woodstock College. His companions of these happy days will attest his studious habits, his piety and his amiable ways. He delighted to speak of the charity and self-sacrifice of professors and students in those heroic days of the college. Father Pinasco was the first priest to be ordained at Woodstock.

On finishing his studies, he returned once more to the scene of his former labors, Santa Clara College. During several years he taught one or other of the rhetoric classes, conducted the debating societies and acted as chaplain of the boys.

In 1876 he was called to the rectorship of Saint Ignatius College on Market St., San Francisco. During several years he had to combine the offices of President and Vice-President. Gentle and tender of heart, he was ever a firm, uncompromising disciplinarian, justly rating the good of the college and the requirements of order above the particular advantages of the individual.

When the early fathers offered their services to the late Archbishop Alemany, in the days when San Francisco was hardly more than a mining camp, he allowed them to settle in what was known as St. Ann's Valley, a valley of sand between hills of sand. In Father Pinasco's days it had become the centre of the business portion of the city, which meant, over and above the noise and bustle, a tax rate reaching $12,000 a year. The selection of a new site for a church and college was imperative and one was found in the western addition in Hayes Valley. The property could be had for a moderate sum of money and the old property could have been sold for something in the neighborhood of a million dollars. Good Archbishop Alemany demurred, and led on by some of our friends among the secular clergy, absolutely refused to hear of our removal.

The question was referred to Rome, and the Propaganda decided in our favor and the Holy Father sent his blessing for the work. During this unfortunate delay the good friend of Ours who owned the sand-pit in Hayes Valley found that it was worth some $75,000 more than it was the year previous, whilst our old property, owing to the terrible financial "crash" of 1878, could not be sold for more than $300,000.

Father Pinasco under the direction of Father A. Varsi, then Superior of the Mission, erected the magnificent church and college of St. Ignatius, of which he continued rector until the summer of 1880, when he was sent back to Santa Clara College to rule its destinies for three years. It was here especially that the charitable hospitality of Father Pinasco became evident. No matter how much engrossed he was by business, he devoted himself to his guests with the cheerful attention so characteristic of him.

Relieved from office in 1883, he taught rhetoric for a year in Saint Ignatius College and was director of the Men's Sodality. In 1884 he was appointed to the responsible office of Master of Novices, which striking recognition of his virtue and ability sensibly pained his humility. Those who knew him best affirm that he was never the same after his four years of directing the novices. He had ever been a most exact religious man, but now in his anxiety to do naught that might scandalize the novices, he became scrupulous and endured for the rest of his life a species of agony. He still preserved much of his cheerfulness, but his dread of responsibility made offices of trust ever after excessively trying on him.

In 1888 he returned gladly to Santa Clara College where he taught 2nd rhetoric with his old time energy until the winter when the college once more hailed him as its President. He was still affable and kind, as of yore, and won the hearts of the new generation as he had the hearts of those of an elder day.

Santa Clara College has much to be grateful for to good Father Pinasco, who took such a lively interest in every plan for its advancement. The college and teachers and students were in his thoughts and prayers even when absent. The beautiful lawn in front of the college, the admiration of all visitors, is his work. He, too, gave birth to the Alumni Society of the college. The mathematical series issued by the late Father Bayma was inspired by him when rector. In 1893 he became Vice-President of Saint Ignatius College and director of the Men's Sodality and filled both offices with honor, until the winter of 1895 when an inveterate cough and weakening of the lungs induced superiors to have him try the milder air of the novitiate at Los Gatos. Here he lived, until the call came to go Home—a truly religious life, edifying all by his cheerful fulfilment of every community exercise. He filled the offices of minister and socius of the

master of novices who looked up to him with reverence and love. His tender fatherly care of the sick during these days was most edifying. Seemingly when almost restored to his pristine vigor, a slight attack of pneumonia carried him off in a few days, despite the anxious care of doctor and infirmarian. The end came quietly on the 9th of March, 1897, and the good father died, fortified with all the consoling rites of holy Church.

Before closing this brief outline of Father Pinasco's life, one striking feature must not be omitted,—his wonderful charity to his brethren, as expressed not only in kindly obliging ways, but in his truly tender care of their reputation. Those who lived on the closest terms of intimacy with him will remember with edification, that never did he unnecessarily speak of the defects of his religious brethren or even of the boys, while conversation on such topics visibly pained him. He had the happy disposition of looking ever at the bright side of a man's character and was most lenient in his judgment of men and things.—R. I. P.

Father Anthony Maraschi.

In Father Anthony Maraschi the Mission of California has lost one of its earliest and most efficient workers, a founder and builder of the Society in the West. He was born at Oleggio in Italy on the 2nd of September, 1820. At an early age he entered the seminary at Novara, and there passed his first years of study. At the age of twenty-one, when he had almost completed his theological studies, he followed the call of God to the Society, and was received at the novitiate of the province of Turin, at Chieri.

Of Father Maraschi's life in the novitiate little more has come to us than that, during some months toward the close of his probation and after he had taken his vows, he reviewed rhetoric under the celebrated latinist, Father Paria. These few months of juniorate over, the young scholastic was sent to the college "Del Carmine," in Turin; where for three years he taught one of the lower grammar classes. His associates were greatly impressed by his virtues and sterling character. His piety was sincere and deep, but it was an unobtrusive piety revealing itself in strict fidelity to duty.

At "Del Carmine," as one who was with him tells us, the pupils given Father Maraschi were famous for dullness and inattention, yet there was no complaint from their teacher for his wasted toil, no apathy or discouragement. On the contrary, day after day one would generally find him carefully examining and correcting the wretched themes of his unpromising charges.

In 1847 Father Maraschi was sent to Genoa as substitute procurator of the college and prefect of the boarders. The

year following, one long to be remembered by our fathers in Italy, he was appointed a professor in our college at Nice, then in Italian territory; but the revolution was begun, and the father had taught but a few months when our house was attacked, and the community driven into the streets by the frantic Piedmontese. For a time Father Maraschi lived in retirement at the residence of a friend in the city. In April of the same year he went to Marseilles at the call of Very Reverend Father Roothaan, then in that city. Here he was ordained on the 30th of April by Monsignor De Mazenod, the pious founder of the Oblates of Mary Immaculate. Towards the close of 1849 we find him at Georgetown University preparing for his examination "ad gradum."

After this, for several years he taught ethics and mental philosophy at Worcester College. In 1853 he was back again at Georgetown for his third year of probation; and when in the following year Rev. Father Congiato was appointed the first superior of the mission just established in California, Father Maraschi, then teaching moral and mental philosophy in St. Ignatius' College, Baltimore, was chosen one of a party of three whom he sent on before him to the Golden State. He arrived in San Francisco in November 1854, and began that life of toil which was to cease only in the rest of the grave. His first home in San Francisco was with Archbishop Alemany, at St. Francis' Church; and on the 8th of December of the same year, he preached the first sermon ever heard in San Francisco on Mary's Immaculate Conception.

After some months spent in assisting different pastors in the city, Father Maraschi, at the invitation of the archbishop, purchased a lot in the outskirts of the rapidly spreading town, and erected the first St. Ignatius' Church and College, of which he was placed in charge as vice-rector. His prudent and energetic management was blessed with success. The church and college prospered; while the virtues of their founder won from the hearts of the people a lasting love and reverence. It was then that the esteem and affectionate trust, which the faithful of San Francisco bear for our fathers, and which has opened success to their ministry, first took root. The zeal and self-sacrifice of the devoted priest were everywhere patent; for, to the duties of his twofold office, he added the care of the finances, together with the trying parochial labors of those wild days, and the drudgery of the classroom.

On being relieved after some years of his professorial duties, Father Maraschi continued in the management of the finances of the house and mission, and this office, though of late in almost total blindness, he kept until the last. In his spiritual employments also Father Maraschi had made thousands his friends. During the whole day he was constantly called to the confessional, or to the parlor, where Catholics and Protestants alike came to receive comfort and advice, or the help of his prayers. To him they attributed the power to

heal them in their infirmities and diseases, and to his word they yielded an obedience born of faith.

Amid these unsparing labors his life wore away, and shortly before his death Father Maraschi showed many signs of declining health; yet such were the fidelity and promptness with which his customary duties were executed, that no thought was given to relieving him of the burden of active service. On account of his failing sight, however, one of Ours was appointed to attend him whenever he left the house. Early in March last the signs of weakness grew more perceptible and the father acknowledged that his health was not just as it should be, and that all appetite for food was gone.

The virtues that had made this simple life so lovely were not wanting at its close. The reluctance with which he received the attentions that his weakness demanded, the ready obedience with which he ever yielded to these when the will of his superior was made known to him, the gratitude he expressed when any kindness was shown him, ceased only with his life.

The last night of Father Maraschi's life was no exception, as he kept his consciousness to the end. Although the perfect clearness of his mind seemed to forbid the thought of immediate danger, it was thought prudent by Reverend Father Superior to administer the last sacraments at once, and by 10.30 P. M., Extreme Unction had been given to him. Throughout the night, except during a brief space of unconsciousness, his mind was without a cloud, and his memory, most faithful.

In the morning when on leaving the room to say Mass Reverend Father Superior imparted his blessing and lightly stroked the head of the dying man, the words of gratitude, "Thank you, Father," were the last from the lips of Father Maraschi. Five minutes before seven o'clock he was dead. —R. I. P.

Father Nicholas Congiato.

The death of Father Nicholas Congiato at Los Gatos, on the 10th of May, 1897, took from the Mission of California one of its chief and earliest builders. Father Congiato was born at Roague in the north of Sardinia, on the 14th of September, 1816, and at an early age he entered our college at Sassari. As a student he was of a quiet disposition, fond of books, and somewhat averse from the sports of his schoolfellows. Even then he was drawn to devote his life to God, and after two years of struggle against his father's opposition, on the 15th of May, 1835, he was received into the novitiate at Cagliari.

The term of novitiate, and a short juniorate at Chieri passed by uneventfully. Superiors however noted in the young man

an ardent longing for virtue, and special administrative ability. About this time Very Rev. Father Roothaan wrote to the different superiors to learn the spirit of our young men in regard to the foreign missions. The letter was read in the refectory, and many of the scholastics expressed their eagerness to set out at once, if that might be, for the wild scenes of missionary toil. Father Congiato listened, but his heart could echo no such emotions. Saddened, and longing for what he could not share, he turned to St. Francis Xavier to obtain for him the spirit he so much admired. To the novena then made in the saint's honor our father, when in old age he looked back over his life's rough way, loved to refer God's special providence for him.

From the juniorate Father Congiato was sent to Turin for his philosophy; and here he remained, after his course, as vice-president of the College of Nobles. His rare prudence and fidelity in this office marked him as fitted for the same position in the celebrated College of Freiburg, whither he was soon removed. Among his fellow-scholastics at Freiburg was our late Father General, then engaged in his theological studies. Our father remained there until the memorable day when Ours were driven from Switzerland by the Protestants. On the morning of the feast of St. Stanislaus, 1847, the community were ordered to leave the college at once in small parties, and to make their way in disguise into Italy.

Father Congiato was now ordered to begin the study of theology; but his superiors, urged by the troubled and uncertain state of the times, and relying on his sound judgment and tried piety, decided to have him ordained before the completion of his course. Scarcely had he been raised to the priesthood when the revolution of 1848 broke out, spreading special havoc amid the ranks of the Turin Province. Italy no longer offered a field for his zeal, and the young father turned his face to America. In company with Father Joseph Caredda and Father Charles Messea he started for Belgium, then took ship from Antwerp, and after a voyage of fifty days reached New York, where orders awaited him to proceed to St. Louis. A short rest, and he was sent to the College of Bardstown, Kentucky. Here he finished his theological course, and filled the several offices of spiritual father, confessor and consultor of the house, admonitor to Rev. Father Rector, and finally of President of the College.

In the year 1851, Father Congiato was appointed superior of the newly established Mission of California and of the Mission of Oregon, by the Very Rev. Father Peter Beckx. Many were the hardships the new superior endured in his arduous task of organizing the concerns, spiritual and intellectual as well as financial, of both these missions; but he bore up under his burden, weak and suffering in health as he was, without faltering. He soon even increased his labors,

for when on the 1st of March, 1856, Father John Nobili, first President of Santa Clara College, died, Father Congiato assumed the burden of this office also. Two years later Father Felix Cicaterri became Superior of the California Mission and Rector of Santa Clara. One of the local papers speaks thus of our father: "The late Father Nobili founded the college, and at his much lamented demise he had won for it a reputation which an older seat of learning might envy. The Very Rev. Father Congiato was the second president, and notwithstanding the delicate state of his health, which will not permit him to hold the office any longer, he has maintained the college in such a state of efficiency, as proves that no more worthy successor could have been selected to follow in the footsteps of its founder. To him may be ascribed in a great measure the advantages which it now possesses for the physical as well as the mental training of the students. His resignation will be much regretted, for his amiable and engaging manners gained him the affection and confidence of everyone with whom he came in contact."

The rest granted was a short one for the following year Father Congiato was sent as Visitor to what was then called the Oregon Mission, and which constitutes the present Mission of the Rocky Mountains. Some of his labors at this time are mentioned in one of his letters, quoted by Daurignac in her "History of the Society." The mission among the Black Feet Indians, as well as many other works scarcely less important, owe their beginning to his efforts. But his missionary journeys, in one of which he penetrated to the Missouri River, covering some four thousand miles on horseback, seem undertakings of even greater sacrifice, and worthy of greater praise.

Returning to San Francisco, Father Congiato was chosen Vice-Superior of St. Ignatius College, and soon after Superior of the Mission. This office he retained until 1862, when he was appointed Rector of St. Ignatius College, only to be raised once more three years later to the charge of the entire mission. In 1868 Father Ponte, the Visitor appointed for the mission, succeeded Father Congiato in the superiorship, the latter remaining Rector of St. Ignatius.

The strain of this protracted labor began to show itself, and in January, 1870, Father Congiato was sent to San José as superior of St. Joseph's Residence in that city. In his new position his zeal and disinterestedness in advancing the welfare of the church entrusted to him won from his people the deepest love and veneration. These were put to the proof a few years later when the large frame church of the parish was burned to the ground, and the brick building attached to it, ruined. Tears flooded his eyes at the sight of the destroying flames; but the Catholics of the city were prompt to console their affectionate father. Work on the new church was begun at once, and within a year the present stately brick

structure was reared above the ruins. For nearly twenty years he remained in San José until the name of Father Congiato, revered by all, had become a word of love and an unfailing power for good throughout the city. In 1883 he was once more called to the Superiorship of the Mission, but owing to his declining years, the infirmities of old age, and the love in which his people held him, he was permitted to reside in San José. Five years later the charge of the mission was given to Rev. Joseph Sasia, and Father Congiato, broken down with years and labor retired to the novitiate at Los Gatos, which claims him as its founder and beloved father. Here he passed the last six years and a half of his life, acting now as minister, now as socius to the master of novices or as spiritual father; or else, while health permitted, teaching Latin to the youngest portion of the community, and in the few leisure moments his infirmities left him, translating Alvarez's Latin Grammar for the less advanced of his pupils. He was naturally a man of energy and work, strong in character and resolute in will; and in the light of these qualities, his burning charity for his neighbor, and large-hearted compassion for the distressed, his simple and tender devotion to St. Joseph and to the Holy Souls, and finally his touching love for the Society, gleamed forth in his actions with rarer, loftier beauty. The aged father passed the last few months left him within his room, patient, resigned, and wrapt in close and tender union with God. And the Lord whom he had served so truly sent him a sweet and peaceful death. Thus, with his mind clear to the last, and raised in ceaseless prayer, he passed to the presence of his maker on the 10th of May, 1897.—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA
From June 15, 1897 to Nov. 1, 1897.

	Age	Time	Place
Br. Theodore Vachon.....	74	Jun. 17	Woodstock, Md.
Br. Timothy O'Sullivan	85	Jun. 20	Loyola College, Baltimore.
Mr. Frederick Peterson	18	Jun. 28	Los Gatos, California.
Br. Michael Hogan.....	81	Jul. 1	Holy Cross College, Mass.
Fr. Adolphe Larcher.....	82	Jul. 7	Montreal, Canada.
Br. Martin Ealy	67	Jul. 9	St. John's Coll. Fordham, N. Y.
Fr. D. Leo Brand.....	44	Jul. 17	Georgetown College, D. C.
Fr. John. J, Coghlan.....	68	Aug. 7	St. Louis, Mo.
Fr. Charles Messea.....	82	Aug. ...	Santa Clara, Cal.
Fr. Paul Muset.....	43	Sep. 7	Missoula, Montana.
Mr. Thomas O'Brien.....	23	Sep. 17	Macon, Georgia.
Br. Thomas Stakum.....	46	Oct. 4	Sault-au-Récollet, Canada.
Br. Denis Lane.....	22	Oct. 21	Los Gatos, Cal.
Br. John Curran.....	77	Oct. 24	Boston College, Mass.
Fr. Theodore Fleck..	70	Oct. 30	Metz, Germany.

Requiescant in Pace.

VARIA.

Alaska.—Father Barnum writes from St. Michael's, July 3, 1897, that he spent the last winter at Akularak, along with Father Cataldo. Father Tosi had a stroke of paralysis in March and was speechless for five weeks. He got somewhat better and was able to get to St. Michael's in June at the same time as Father Barnum. Very Rev. Father René, the new Prefect-Apostolic, arrived in June, and after giving notice of his appointment, he started up the river to visit the upper missions. Father Parodi has been unwell and has been transferred with Father Post to Akularak Father Cataldo has returned to the States. Fr. Barnum was to return also, but was asked to stay one more year and help Fr. Robaut to complete the grammar. "Father René," writes Father Barnum, "said he would appoint Father Crimont superior and leave me at St. Michael's where I could complete the Innuit Grammar and dictionary. It has all been revised, enlarged, and improved. It consists of 320 pages of foolscap, there are 7000 words in the vocabulary and prospects are that we shall have 10,000. One more year would be well spent on this grammar and dictionary."

Latest News.—On August 13, he writes, "The two steamers from Frisco and Seattle have come on their second trip loaded down with prospectors. No mail for us of any note, no new men. Two more extra steamers are due any day. This will make twelve vessels here this season. Try and imagine what a leap forward this is from the old, *annual* visit. This Youkon country is now on the verge of ruin, whiskey and bad men prevail and the old order has changed. Everybody is simply crazy over gold."

After the above had been set up we received a letter from V. Rev. Father René. who is now at San Francisco, giving a full account of the Mission. It will be found at the end of this number.

Australia, *St. Ignatius College, Riverview, Sydney.*—"Our Alma Mater" informs us that Father John Ryan for the past seven years Rector of Riverview and known to our readers for his letters on the college, has been appointed Rector of Kew College, Melbourne. We are indebted to him for a prospectus of Kew College, beautifully illustrated. Rev. Father Kenny, Superior of the Australian Mission for the present holds also the office of Rector of Riverview.

Belgium, *Silver Jubilee of the Apostolic School at Turnhout.*—This school founded in 1872, celebrated on September 6 its Silver Jubilee. Of the 300 missionaries it has during these years sent to all parts of the world but a very

few could be present, but there were representatives from the Dominicans, Franciscans, Jesuits, Premonstratensians, Oblates of Mary, and even one from the Congregation to which Father Damien belonged. A solemn high Mass of thanksgiving was celebrated, followed by a banquet and a play in the evening. Father Louis Boetman, the founder of the school, is still living but on account of infirmities due to his advanced age—he is in his 91st year—was unable to be present. He sent, however, a letter which was printed and distributed to all. Of the 297 students he has lived to see depart from the college for missionary work, 177 have come to the Society; 37 of these are in the Belgian Missions of India, Ceylon and the Congo, the rest are scattered over the world, a number in the Rocky Mountains of our country and even in Alaska.

Tronchiennes.—There are altogether 45 tertians, a larger number than in any previous year. They represent the provinces of Maryland-New York, England, Ireland, Holland, Turin, Belgium and the Mission of New Orleans. The long retreat began on October 10, to end on the feast of St. Stanislaus.

Brazil, San Leopoldo.—The beginning of this year was for us a time of bitter persecution. Our enemies did their best to calumniate us by shameless articles in their newspaper. They also at carnival time had a splendid march or procession of masked persons throughout the streets of the city. There were in that procession some twenty carriages, the three first of them being magnificently equipped. But in the middle were carriages with men disguised as Jesuit fathers and Franciscan nuns, who ridiculed and profaned the sacramental institutions of Holy Eucharist and Penance. They even went so far as to perform before our college the most immodest gestures. But after the rain comes sunshine. Now the sky seems to be quite bright, all attacks have ceased, because our President interfered. This well-intentioned man is said to be the candidate for the Presidency of the whole Brazilian republic. He is just and intelligent and an able politician, though a firm Positivist. In the month of April he paid a visit to our college. On this occasion he spoke first to the fathers who met him at the door, after this to the boys assembled in the vast hall, saying many words in praise of the Catholic religion, the fathers and the college, calling our enemies madmen and desiring Rev. Father Rector to have recourse to him in any emergency.—*From Father J. A. Heeb, S. J.*

California, St. Ignatius College, San Francisco.—We are gradually dropping the lower classes of our Preparatory Course. Last December and May we discontinued two classes,—2nd and 3d Elementary, as they were called. The "First Elementary" will be dropped at Christmas. This will explain the diminution in our number of students.—Fathers Van der Eerden and Finnegan came last July, to give missions on the Pacific Coast. They have applications enough to keep them busy till July 1898. On Sunday, Sept. 26, they concluded a very successful mission in our (St. Ignatius) Church. There were over 6000 Communions; 12 converts; 26 adults prepared for first Com-

munion; fully 1500 men, many among them young, promised of their own accord to approach the sacraments once a month for one year. It was a magnificent sight to see these men rise to their feet before the altar, and pledge themselves to be faithful to their promise.

San José.—No list of college students can be expected from San José: what there was in the line of a college—and it was very little—is no more. As it is only three miles from Santa Clara, and a trolly line runs between the two places, there seems to be no need of a classical college at San José; so for the present at least, San José exists as "residence."

Canada, Quebec.—Rev. Father Hamon of St. Mary's College has been appointed superior of the residence at Quebec; Father Desjardin has returned to the Gesù in Montreal.

Montreal, St. Mary's College.—The Gesù was the scene of a most imposing ceremony on the feast of the Assumption; the occasion being the first ordination performed by the Most Reverend Paul Bruchési, the newly consecrated Archbishop of Montreal. There were thirty-nine candidates in all, the most of them Ours. Of these, eleven were for the priesthood, six for the sub-diaconate, and twenty-two for the tonsure and minor orders. The beautiful church was crowded and the sanctuary, large as it is, could not contain all the members of the clergy both secular and regular who assisted at the ceremony. Some eighty or more imposed hands on the candidates for the priesthood. At the close of the services, the archbishop, the newly-ordained, the visiting priests, the fathers and scholastics of St. Mary's and Loyola Colleges and of the Immaculate Conception—in all fully two hundred—were entertained at dinner in the boys' refectory of St. Mary's College. The repast was enlivened with songs and choruses and congratulatory verses, to the great astonishment and delight of the visiting clergy, who for the most part were unacquainted with this peculiarity of our family feasts. His Grace himself was much moved throughout and finally rose to his feet amid great applause. In a few well chosen words he thanked Rev. Father Superior, Father Rector, the fathers and scholastics for their cordial reception; he spoke very humbly of the high dignity bestowed on him, manfully accepted its burdens and duties, and trusted to the prayers and cooperation of his clergy and the religious communities for their successful discharge.

The Scholasticate.—On the following day, His Grace was present at a little family feast given at the Immaculate Conception in honor of the newly-ordained priests. The God-speed and good wishes expressed in song and verse, again called him to his feet. He exprssed his admiration for the Society and its good work in many fields, mentioned his own indebtedness to our professors of the Roman College, and spoke feelingly of his long intimacy with some of our fathers, several of whom were his old school friends, and concluded by wishing us every success in our chosen fields of labor. Altogether His Grace's little speech was much relished, and left a very favorable impression.

The new archbishop is still a comparatively young man, being scarcely forty-two years old. He is learned, eloquent, very zealous, and last but not least, he is a devout client of the Sacred Heart.—*From Mr. Fêré.*

The Novitiate at the Sault.—During the year 168 made retreats at the Sault; of these 99 made choice of a state of life. Six chose the secular priesthood and 52 the religious state.—Father Charaux is still tertian instructor. He began the long retreat on Sept. 90, with 30 exercitants,—10 tertian fathers, 14 scholastic novices, and 6 brother novices.

St. Boniface College, Manitoba. — You will see by the list I send that we have 82 pupils. This is more than we have had at the beginning of October for at least five years.

Below you will find an advertisement which has been inserted, unchallenged by our many jealous enemies in Winnipeg, for the last two months.

St. Boniface College.

THE ONLY CATHOLIC COLLEGE IN AMERICA

THAT COMPETES ANNUALLY

With half a dozen Protestant Colleges and Collegiate Institutes.

In proportion to the number of its pupils ST. BONIFACE COLLEGE

HAS WON MORE SCHOLARSHIPS

Than any of its Protestant Competitors.

As Protestants of Winnipeg read the "Northwest Review" more carefully than Catholics, they would have been sure to protest if the advertisement had not been unanswerable. It continues as follows:—

This year the students of St. Boniface College came off with even more than their usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted $40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding $25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and history scholarship of $60 in the previous was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving $100 each. The only other student in this year, Gustave Rocan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the pass subjects, Cinq-Mars being second out of twenty-eight in Latin and

first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

Some idea of the difficulty of these university examinations may be gathered from the fact that, out of *seven* pupils sent up in May, 1896, by the Sisters of St. Mary's Convent, Winnipeg—a convent famed even among Protestants for its thoroughness—*four* failed completely; i. e., missed their entire examination. No such calamity has ever befallen any student of St. Boniface College since we took charge of it twelve years ago. The three Protestant colleges have to deplore complete failures every year.—*From Father Drummond.*

Our Colleges.—The tables at the end of this number giving the number of students during the past scholastic year show that it was on the whole unfavorable. Counting all the colleges in the country there was a decrease of 123 as compared with the preceding year. It is true that this is due in part to the dropping of some of the elementary classes at San Francisco. Still in Missouri there was a decrease of 38 and in Maryland New York an increase of only 5.

The second table, giving the number of students on Oct. 1, shows a decrease of 162, but this again is due in great part to the suppression of of the elementary classes at San Francisco. Maryland New York has an increase of 67 and Missouri of 40, but the Southern Mission owing to the yellow fever has no students at Spring Hill. The Buffalo Mission, and the colleges of the far West, and California have also a deficit as compared with last year. St. Mary's, Kansas, has the largest increase (42), then Georgetown (32), then Fordham (30).

England, A new Provincial.—Father John Gerard, formerly editor of the "Month," and well known to our readers from his recent work "What was the Gunpowder Plot," was appointed Provincial on Sept. 8. Father Sidney F. Smith has replaced him as editor of the "Month."

Wimbledon.—Father Clayton has been appointed Superior of Wimbledon College. One of our tertian fathers who passed some days there writes: "Father Clayton could not do enough for us to make us feel at home; in referring to America he spoke of it as 'our country,' and he appeared delighted with the treatment he received there. Among his subjects is Mr. Clifford, formerly of our province. He is director and prefect of studies of the young gentlemen graduates who wish to prepare for Oxford and Cambridge civil service and Government examinations. They have a special part of the college assigned them, and no regular classes are held. Everything is conducted on the plan of private tutelage and reading. Mr. Clifford is delighted with his work."

Manresa, Roehampton—A very decided advance has been made this summer in the number of our juniors who were presented at the Oxford and

Cambridge Higher Certificate Examinations. Whereas some eleven or twelve years ago, one only, Brother George Gruggen, stood this examination and passed; while, last year, again only one, Brother William Brand, passed with a like success, this year no fewer than sixteen have gone in for it. The subjects taken were Latin, Greek, mathematics, French (with the exception of one out of the number), and English (with also a single exception). The examination was held at Manresa itself, from the 12th to the 24th of July. Results not yet known.

In the Science and Art Examination, South Kensington, held at Wandsworth, Pure mathematics alone were taken up. In the several Stages, which, as it is known, vary according to matter included, one passed in the 2d Class, in Stage 6; two passed in the same, in Stage 4; three did so in Stage 3; ten in the 2d Stage. In Stage 1 one passed, and two obtained the mark of "Fair." Thus there were nineteen passes in all, a result which may be considered very good indeed.—*Letters & Notices.*

Stonyhurst has the present year 35 philosophers, 171 college boys, at Hodder (the preparatory department) 44, total, 250. These are all boarders and about 24 of them are new boys. There are 19 in rhetoric and there are two divisions in syntax (suprema grammatica). The higher line this year is unusually large.

France.—Two fathers of our province are making their tertianship at Angers. One of them writes: There are 29 fathers in our tertianship. They come from the following provinces; France, 10; Lyons, 6; Champagne 5; England, 2; Rome, 4; Maryland-New York, 2. Father De Maumigny is our Instructor. We begin our long retreat on October 18, to finish on Nov. 21.

Province of Lyons. — The scholasticate of the province of Lyons which since 1880 has been at Mold, has been transferred to Fourvière, overlooking the city of Lyons. The address is 4, Montée de Fourvière, Lyon, France.

Garcia de Cisneros again.—In the June number of the W. L. p. 330, there was a brief reference to several interesting essays lately published on the question of the indebtedness of St. Ignatius to Garcia de Cisneros. Father H. Watrigant has just concluded his series of articles in the "Etudes" on the "Genesis of the Spiritual Exercises of St. Ignatius." In the last article which appeared in the number of Oct. 20, he shows that Garcia de Cisneros' *Exercitatorium* was merely a compilation drawn in great part from the ascetical works of Gerhard Zerbolt of Zütphen and John Mombaer of Brussels. Both were members of the Society of "Brothers of the Common Life" founded in the latter part of the 14th century by Gerhard Groote at Deventer. It is well known that Thomas á Kempis also belonged to the same society.

Frederick, The Novitiate.—The novices at present at Frederick come from the following colleges:—

College [1]	1st yr	2d yr	Total
St. Francis Xavier's.....	7	4	11
Boston College	3	6	9
Holy Cross.....	1	4	5
Georgetown	5	0	5
St. Joseph's, Phila.....	0	3	3
St. John's. Fordham.....	1	2	3
Loyola	3	0	3
Manhattan.....	1	0	1
Providence (not from coll.)	0	1	1
Total,	21	20	41

From the Juniorate, we have received an elegant Kalendarium for the scholastic year 1897–'98. All the class days, holidays and feast days are noted pretty much as in our Woodstock Kalendarium.

[1] Hugo Gaynor from Georgetown, now at Sault-au-Récollet, a scholastic novice, is not counted in the above list.

***India,** A New College at Belgaum.*—Father de Azevada writes us that after spending the latter part of last year and the beginning of 1897 in giving the Exercises to the clergy of Goa and some other neighboring dioceses, he was called to Belgaum to be superior of the new college which was opened on the 1st of June last. "We have started it in a 'bungalow' until our means will allow us to put up a more substantial building which we expect to do in the course of a few years. St. Paul's is the name given to the new college; and we feel quite confident that this new college will continue not only the name but also the glories and especially the work of the old St. Paul's College, which now lies in ruins among the palm-groves which grow to-day where of yore stood the palaces of the renowned Goa."

***Ireland.**—Repeated triumph of our Colleges in the Government Examinations!*

The Royal University,—First and second Arts Examination. Our University College, Dublin, has repeated its success of the past years, winning the highest honors of all Ireland in the Royal University examinations. The result for 1st and 2nd Arts is thus emphasized in the Dublin "Freeman:"—

"University College once more comes out victoriously first, even in competition with the only successful Queen's College, that in Belfast. This Catholic College has gained fifty-one distinctions, as compared with Belfast's forty-six, Galway's eighteen, and Cork's six. Thirty-two of its distinctions are in the first class, while only sixteen of Belfast's, eight of Galway's, and one of Cork's belong to that order. The Catholic College has won first place in both grades, and first place in no fewer than nine subjects."

The Degree Examination.—On Oct. 22, the degrees and honors for '97 were conferred at the Royal University Buildings, Dublin. The Marquis of Dufferin, Chancellor of the University, presided. Examiners, fellows, secretaries,

senators were present in their robes. The large hall was crowded with undergraduates and their friends and specially invited visitors. The colleges of Ireland waited with intense interest for the announcement of the results, for these results are the most important of the University Year, giving the record of the different colleges in the examinations for B. A. and M. A. degrees, for scholarships, studentships and junior fellowships. The rival Catholic and Protestant colleges of Stephen's Green (University College, S. J.) and Belfast divided the interest and enthusiasm of the great assembly. Let the results speak. We copy them from the government report:

The M. A. Examination.—In this examination three out of the four studentships awarded, five out of the six first class honors awarded, the only two special prizes awarded, two out of the three gold medals awarded, and the only second class honors awarded, all went to University College. It bore away thirteen out of the eighteen distinctions conferred. Of the five others the three Queen's Colleges got four, of which Belfast got two, Galway one, and Cork one.

The B. A. Examination	*First Honors*	*Second Honors*	*Total*
University College	4	13	17
Queen's College, Belfast	3	13	16
" " Cork	nil.	nil.	nil.
" " Galway	nil.	4	4

Taking the whole of the arts examination for the Academic Year we find our University College by far first on the list with 82 distinctions as compared with 63 for Belfast, 25 for Galway and 7 for Cork.

We sincerely congratulate University College. The grit and industry and brain of her comparatively small number of students, many of whom can attend only the night classes, which she out of her devotion affords them, have beaten from the field the hundreds who throng the halls of her Protestant rivals. Her poverty has put to shame their rich grants and their unsurpassed equipments and facilities. And her teaching is a splendid testimony in our day when so many new methods are being introduced into education, to that proved old method of our schools, which has educated the generations of the past and can educate and is educating the generation of to-day.

The Intermediate Examinations.—Clongowes Wood College prepares especially for these examinations, and its record for '97 is worthy of the best traditions of that institution. It carries off the highest honors—winning the "Blue Ribbon" of the examination—the highest place in the senior grade. In referring to the great triumph of Clongowes "The Freeman" writes:—

In the highest grade Clongowes Wood College, which aspires to be an antechamber to the University, outdistances all competitors. In addition to holding both first and second places in all Ireland, Clongowes boys have won three out of the five gold medals awarded, two exhibitions, five book prizes, and five composition prizes in Greek, French, English, and Celtic; the first place

in Latin, Greek, English, Celtic, Trigonometry, and second place in Mathematics and French. 8877 students presented themselves for examination.

Mungret and Limerick.—We are happy also to call attention to the success of Mungret College, Limerick, and of the Sacred Heart College, Limerick. The former among the Catholic colleges, occupies the highest place after University College, Dublin, in the Royal University Examinations. The latter holds a worthy position in the honor roll of the intermediate examinations. One of the students of Mungret got a special prize of $250 for distinguished answering in the B. A. examination. Another student of Mungret and a student of our University College, secured the only two first class scholarships in ancient classics.

For a full appreciation of the success of our Catholic colleges in Ireland we refer our readers to an article entitled "Catholic Education in Ireland—its struggles, its triumphs, and its hopes" to appear in the "American Ecclesiastical Review" for December. This article was prepared for the "LETTERS" but being of general interest it was given to the "Ecclesiastical Review."

Honors to Father Edmund Hogan, S. J.—A high honor was conferred by the Royal University this year on this distinguished Celtic scholar. The Marquis of Dufferin, Chancellor of the University, referring to Father Hogan said: "We are about to confer the degree of Doctor of Literature on the Rev. Edmund Hogan, University College, Dublin. Father Hogan's contributions to literature, and especially to the researches into the history of our own country, have been so considerable that it would take too long to enumerate them; all of them are of the highest interest, and many of them exhibit his wonderful knowledge not only of modern Irish, but of the old language of our ancestors."

Italy, Anagni.—The new seminary at Anagni, forty miles S. E. of Rome, which has been built and furnished by the Holy Father as a general seminary for this part of Italy was opened Oct. 28. His Holiness by a "Motu proprio" has entrusted the teaching and administration to our fathers and designated Cardinal Mazzella to represent him at the inaugural ceremonies. At first, philosophy alone will be taught, so that there will be no theology for three years, when the present class of philosophy will have finished its course. Father Caterini is rector, Fr. Campagna, minister and Father Laurenti, spiritual father. Fr. Louis Baille of the province of Lyons will teach logic and metaphysics, and Father M. Nani-Mocenigo, of the Province of Venice, will be the professor of mathematics. Some thirty or forty students are expected for the first year of philosophy.

Gregorian University.—Father De Maria remains prefect of studies but will not teach philosophy the coming year, his place as professor will be filled by Father Starace of the Province of Naples.

Father De Augustinis, we regret to learn, is suffering from a stroke of paralysis so that he will be unable to occupy his chair of dogma at the Gregorian University during the present scholastic year. He has our sympathy and prayers in his affliction from which we hope he will soon recover. We do not forget how much we owe him; he was one of the founders of Woodstock and the first editor of the LETTERS.

Father Brandi is still assistant editor of the "Civilta" and contributes many valuable articles to its pages. Some of these are printed apart and translated into French and English, as may be seen by referring to our book notices. He does not, however, confine himself to writing, for we read in the "London Tablet" of August 21, 1897: "At the Eucharistic Congress at Venice, held Aug. 9, 1897, Padre Salvatore Brandi, S. J., delivered one of the most interesting discourses. He dealt with the Blessed Eucharist and the Anglican Church in a polemical way."

Jamaica.—Father Edward Magrath has gone to Jamaica to take the place of Father Patrick H. Kelly, who has returned and is at present stationed at Leonardtown. Father Rapp writes that the college fathers of Kingston, Fathers Gregory, Kelly and Kayser, spent their vacation with him at Reading Penn.

Keyser Island.—The House of Retreats at Keyser Island has been closed and the island will be used henceforth for a villa only. Father McDonell has been transferred to Troy.

Mangalore, St. Aloysius' College.—The last annual College Report, issued December 14, 1896, gave the number of students on the roll as 421, which showed a numerical increase of seventeen on the preceding year. That was the third time since its foundation in 1880 that the number exceeded 400. The returns for March 31, 1897, give a sum total of 509, distributed according to race and creed as follows:—

	College Department	*High School*	*Lower Secondary*
Eurasians	3	6	7
Native Christians	27	133	240
Hindoo Brahmans	51	13	0
Non-Brahman Caste Hindoos	7	8	9
Mahometans	0	1	3
Parsee	1	0	0
	89	161	259

The increase in numbers is most perceptible in the College Department, owing to the influence of Hindoos from the South Canara High School. There were only 52 in the College Department last year.

The success of our two colleges in the B. A. examinations of the Madras University may be judged from the following percentage of passes :—

		Eng. Lang.	*Second Lang.*	*Science.*
St. Aloysius' College, Mangalore	'95	75	83.33	51.5
	'96	37.5	66.66	80
St. Joseph's College, Trichinopoly	'95	66.2	77.2	58
	'96	21.5	81	72

In the F. A. examinations in the same two years one Mangalore college passed 50 and 70 per cent, and the college of the Madura Mission 61.7 and 26.33 per cent.

In St. Aloysius' College there are nine fathers, three scholastics, and thirteen secular teachers employed. Father Müller of the Maryland New York Province, is a member of the community, but the college is only what he calls his Brooklyn, i. e., his sleeping place. His ministrations are almost solely confined to Kankanady, about a mile away, where he looks after the Homeopathic Poor Dispensary, the hospital and the asylum for the lepers. It may be worthy of notice that the extreme east and the extreme west of America, New York and California, are represented in the college community. There is a room ready for a representative of the centre, Missouri. We hope to see it and others occupied before long.

There is a grand field here for work. I think on the whole, the grandest is India. The climate is not very trying after all, with ordinary care one can get on very well. We are better off here in many respects than Ours in other parts of India.

A Scholastic Leper.—A few months ago a scholastic came to us from Calcutta, an East Indian, all broken out with leprosy. He is under Father Müller's care at Kankanady living in a little house built for him expressly. We can go to see him to cheer him up and console him, but I think it will take all Fr. Müller's "Specifics" to cure him. I think he is the only one thns afflicted in the Company. Father General wrote a very nice letter about him. Father Müller is devoting all his care to him, but he has little hope of rooting out the dreadful disease.

Missouri Province, St. Louis University, Scholasticate.—The only change made this year in the professional staff has been the appointment of Father C. Borgmeyer as lecturer on chemistry in succession to Mr. J. Coony, who is now pursuing his theological studies at Woodstock.—The philosophers number 67, of whom 14 are in the 3d year, 30 in the 2d and 23 in the 1st. The New Mexico Mission has contributed 12, the California Mission 8 and the Province of Mexico 2; the rest are of this Province.

College.—The new session of the Post-Graduate Course opened on Monday, Oct. 11; the lecturers are the same as last year, but the classes in philosophy are held on separate evenings, not, as in the previous sessions, on the same evening of each week.—Among the few changes in the faculty of the college

has been the appointment of Father Joseph A. Murphy as Professor of Rhetoric and of Mr. J. B. Furay as Professor of Physics and Mathematics, the former replacing Father B. Otting who has entered the third year of probation, and the latter succeeding Father C. Borgmeyer, who has been transferred to the department of chemistry.—On the 6th of August, Father Francis H. Stuntebeck, who as Procurator of this Province has for the past sixteen years zealously and jealously looked after its temporal interests, happily completed the 50th year of his religious life. Occurring as it did during vacation, at a time when the great majority of this community were absent, the scholastics at the villas and the fathers on retreat work, the celebration of the father's golden jubilee was necessarily devoid of the variety which has characterized similar festivities held here in recent years; but it was not the less whole-souled and sincere; and the hearty felicitations addressed to the venerable jubilarian—venerable, because of his patriarchal-looking beard, if not for his years—the fervent prayers and earnest wishes assured to him and offered for him by brethren and friends, at home and abroad, combined to make the day a blessed day to him, and one of genuine gladness and happiness.

Chicago, St. Ignatius College.—Fathers E. Magevney, and A. Dierckes, the prefects of studies last year, the former for the collegiate and the latter for the academic classes, have both been assigned to bands engaged in mission labors, and their offices have been transferred to Fathers F. Cassilly and F. Livingstone. Father Jas. O'Meara, after having passed 25 years in assiduous devotion to the duties of the classroom, especially as professor of rhetoric, has entered on the more varied work of the ministry in the Church of the Sacred Heart, Father S. Blackmore having replaced him in the chair of rhetoric.—The college, while not enjoying an increase of students over last year's register, still bears the palm as the banner college of the province in point of numbers.

Cincinnati, St. Xavier College.—The Post-Graduate Course, which was introduced last year and proved a decided success, was resumed during the first week of October, bidding fair from the number of students enrolled, viz. 60, to make for itself a still more brilliant and enviable record, the more so as a marked degree of earnestness and of enthusiasm for its development, on the part both of the college authorities and of the students, continues to be displayed. The lecturers this year are the Rev. Rector, Father M. J. O'Connor, on mental philosophy; Father J. N. Poland on ethics; Father T. Treacy on science; and Father F. J. Finn on literature.—The Under-Graduate Department has this year passed its high-water mark of actual attendance of students, having registered 401 by Oct. 1. Father M. J. Ryan has succeeded Father J. Poland as professor of philosophy, and Father R. Corcoran has replaced Father J. Meloy as professor of rhetoric.—St. Xavier again this year heads the list of vocations to the Society from our Missouri Colleges, having furnished 7: St. Ignatius College, Chicago, however, follows close in its wake by a contribution of 6.

Detroit College.—Whether it be true or not that an era of prosperity has come upon the country, it is certain that a marked increase of students, raising the actual attendance to a number considerably in excess of the total for last year, attests a flourishing condition for this college. It is, moreover, worthy of note that, with the exception of 10, the 242 students are of the classics.—Father C. Moulinier holds the office of prefect of studies in succession to Father J. Murphy, and Father G. Worpenberg has been relieved of the office of Minister and made professor of rhetoric.—The college paper, which came into existence towards the close of last year and was christened "The Tamarack," has appeared in a new, quite fascinating dress and greatly improved type; all which proclaims the determination of its promoters to make it a successful and worthily representative journal.

Milwaukee, Marquette College.—Father J. Burke, for the last two years prefect of studies, and Father T. Brown, the professor of philosophy, have retired to the novitiate for their 3d year, the former being replaced by Father W. Fanning and the latter by Father H. Otting. Father J. Corbley is now associated with Father P. Mulconry in mission labors, and has been succeeded by Mr. A. Estermann as professor of rhetoric.

Omaha, Creighton University.—A memorable event in the history of Creighton University and, in fact of the City of Omaha, was the formal opening and dedication of the magnificent John A. Creighton Medical College on Tuesday, Sept. 29, in presence of a brilliant assembly. This noble monument may well be called the crowning work in the series of charitable and munificent enterprises carried to completion by one, who has so well merited the title of Count, bestowed upon him by the present Supreme Pontiff. His many generous works were fittingly and gracefully recounted on the occasion by the Rev. Rector of the University, Father John F. Pahls. The structure covers 132 x 66 feet of ground, is of four storeys in height and is built of greyish pressed brick with stone trimmings. The grand double staircase leading through the centre of the building from basement to attic, the wainscotting and all the interior wood work are of antique oak. The equipment is all that could be desired, showing ample recreation and reception rooms on the first floor, two lecture rooms, each of which has seating capacity for over 100 students, and a physiological laboratory on the second, a grand amphitheatre, capable of seating an audience of 450 persons, and a chemical and pharmaceutical laboratory on the third, and a perfectly appointed dissecting room on the fourth. Ample provision, moreover, has been made for the accommodation of the professors by the addition of a number of study rooms on the second and third floors. The attractiveness of the new college has already borne fruit in a large increase of students, the register on Oct. 1 containing 85 names. Father C. Coppens continues as lecturer on medical jurisprudence.

St. Mary's College.—Father J. McCabe has returned to the post of prefect of studies and discipline, relieving Father M. McMenamy who has entered

the "schola affectus" at Florissant, and Father J. Hill has succeeded Father R. Corcoran as professor of rhetoric. The college has entered on its most prosperous year, and its capacity is now taxed well nigh to its utmost, as attested by the roll-call of boarding students which on Oct. 1 had reached a total of 256.

St. Stanislaus' Novitiate.—The new building for tertians, a description of which is given below, has been completed just in time to supply a long-felt want; for they number this year 21, of whom 9 are of this province, 7 of the Rocky Mountain Mission, 2 of the Californian, 2 of the New Mexican, and 1 of the Province of Mexico.—The scholastic novices received since last March number 27.

The New Tertian Building.—The tertian building was begun May 4 of the present year and after many delays incident to a country place, far from a city, has at length reached completion. It is a handsome three story brick structure, fifty feet wide by ninety feet long, containing 30 private rooms besides a large hall, which is to serve for recreation and for instruction purposes. Two large tanks, with a capacity of 1200 gallons each, situated in the attic will supply water for the bath-rooms and water closets which have been placed at the end of each of the three corridors. There is in the basement an arrangement for supplying hot water for the bath-rooms in winter. Whatever regards the plumbing and ventilation has been carried out according to the most approved modern ideas. The furniture of the rooms, the beds and bedding, wardrobes and tables are all new. All the floors have been oiled and varnished. The rooms are finished in maple wood and stained a cherry color, while the corridors, that is the doors and wainscotting, and the stairs are of oak. The corridors are floored with hard maple and the water-closets with tiling. The floors of the cellar are of concrete.

The building has been built with a view to strength and hence the masons and bricklayers were not allowed to include the purchase of the materials in their estimate. We supplied the sand, lime, cement, stone and brick ourselves. There are very few wooden partitions in this building. Two parallel brick walls within the building and extending the full length reach from the cellar to the attic, while four cross walls almost the width of the building rise to the same height. We have every reason to believe that the tertian building will last for many a year. It is a model of comfort, neatness and strength.

There is a handsome niche of stone, at the height of the second story, supported by two stone columns, which is destined to receive in the near future, a statue of St. Ignatius, founder of the "schola affectus."

Mission of New Mexico, *Pueblo, Colorado.*—Father Stephen J. Bueno, of the Maryland New York Province, has labored most successfully during his two years' pastorate of St. Patrick's Church. The parish school, where two hundred and fifty children are taught, was on the point of being closed for lack of funds, but through his tireless energy it has been kept open. The

attendance has been increased by many recruits whose parents, won over by his zeal, withdrew them from the public schools and sent them to receive a religious education.

Nearly a score of converts have been received into the Church and eight others are now under instruction. All previous attempts to start a men's sodality had proved hopeless, but Father Bueno's patient perseverance was rewarded by the establishment and successful continuance of that needful adjunct to a parish. Two tough old sinners, who had been away from the sacraments for twenty and thirty-four years respectively, now edify the congregation by their regularity in approaching the Holy Table on the monthly communion day of the sodality of which they are earnest members.

Father Bueno devotes one week in every month to certain Mexican settlements situated thirty or more miles east of Pueblo. His labors were needed, for a Presbyterian preacher, who was an apostate Mexican, had pitched his camp in what seemed a promising district; but thanks to Father Bueno's sonorous Castilian eloquence, the perverts were reclaimed, almost to a man, and the gospel shark silently stole away, but nothing else, as far as known, for the eyes of the people kept close watch on him until he disappeared.

What is now needed is a missioner for Pueblo's Mexican and Italian Catholics, whose spiritual abandonment is as pitiful as it is complete. The abomination of desolation hovers around their hearths.

New Orleans Mission, College of the Immaculate Conception. Fifty years a priest.—On Sunday September 12, Father Aloysius Curioz celebrated the golden jubilee of his priesthood. On the same day and date, Sunday September 12, 1847, he had been ordained priest at Rome by the archbishop vice-regent of the city. The golden anniversary was duly celebrated in the Church of the Immaculate Conception by a solemn high Mass of which the venerable jubilarian was the celebrant. He was assisted by Rev. Father Firle, Superior of the Redemptorists, as deacon, and Rev. Father Byrne, Superior of the Lazarists, as subdeacon. As Father Curioz is one of the fathers who had the greatest share in the founding and building of the church and college in 1848, and has subsequently been connected with it for many years as rector, and laborer in the sacred ministry, it is not surprising that his friends and well-wishers filled the church on this occasion, and in many ways testified their joy and congratulations to the hero of so glorious an anniversary.

Father Curioz entered the Society at Melun in France, in 1835, and in 1844, was sent to the Roman College to study theology. Soon after his ordination, the outbreak of the Carbonari took place in Rome, and the consequent expulsion of the Jesuits interrupted his fourth year of study. All had to fly from Italy, Father Curioz having for his companions on the journey Father Secchi the astronomer, and Father Miege afterwards Bishop of Leavenworth. The three went to Genoa, and thence to Marseilles. Father Curioz proceeded to Lyons where the General, Father Roothaan was residing for the time being.

The Province of Lyons was then endeavoring to establish a mission at New Orleans, and the Father General suggested to Father Curioz the idea of going to this new field of work, adding however, that yellow fever was then raging in Louisiana, and that one of the fathers had already died of it. This news did not in the least deter Father Curioz from his project, and in the midst of the terrible pestilence of '48, he landed in New Orleans. To minister to the fever-stricken was the work immediately assigned him, and he continued while the epidemic lasted to work fearlessly among its victims. When the fever had disappeared, a college was opened, and a few years later in 1854, Father Curioz was appointed its president. He filled this post till 1862. Later on, during the trying and troubled times which accompanied and succeeded the civil war, he was again president successively of the colleges at Grand Coteau and Spring Hill. Father Curioz is now eighty-one years old, having spent sixty-two years in the Society, and in spite of his advanced age, his tall spare form is erect, his health is unbroken and he is still able to engage in the work of the ministry with almost youthful energy.

Our Novitiates.—The number of juniors and novices in the novitiates on October 1, was as follows:

	NOVICES						JUNIORS		
	Scholastics			Brothers					
	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.
Maryl. New York	21	20	41	6	7	13	9	33[d]	42
Missouri	27	22	49	7	1	8	12	8	20[a]
California	3	12	15[b]	2	3	5	31	...	31
Canada	14	7	21[c]	6	3	9	...	6	6
New Orleans	9	5	14	1	2	3	6	6	12
Buffalo Mission	5	4	9	1	1	2	7	4	11
Total,	79	70	149	23	17	40	65	57	122

[a] One junior belongs to Canada, two to New Mexico.

[b] Two novices belong to Rocky Mountains.

[c] One novice belongs to Maryland N. Y., one to Champagne.

[d] There are 16 juniors in 2d year and 17 in 3d year.

Philippine Islands, *Father Frederick Faura, a Martyr of Charity.*—A number of our province will remember Father Faura, for he came to this country at the time of the World's Exhibition, and spent several months at Georgetown. He was a distinguished meteorologist and was in charge of the observatory at Manila. He returned there when he left Georegetown. Towards the end of last year he was taken sick, and it was during his sickness that Ryzal (or Ryall) the leader of the insurgents was captured and condemned to be shot within 24 hours. During this period he was placed in the chapel of the Passion and he was offered the assistance of one of the fathers. He peremptorily refused the admittance of any priest, proclaiming himself a Protestant. Several of our fathers attempted to see him but he repelled them

one by one. Finally, Father Faura, who had been his former professor at Manilla, rising from his sick bed made a last effort for the conversion of the unfortunate man. He though at first repulsed, was received by Ryzal, and arguing with him for a long time he had the happiness of seeing him repent, make a sincere confession, and thus return to holy Church. He heard Mass, and received holy Communion with great fervor, begged pardon for his errors, and advised others to renounce all connection with masonry. His conversion was complete and his death that of a Christian. The effort to effect this conversion, however, cost Father Faura his own life. Worn out and wearied with the interview he returned to his bed to die. The conversion of his former pupil was the last apostolic act of Father Faura, and we may hope that it gained him a martyr's crown.

MARYLAND NEW YORK PROVINCE.

RETREATS FROM JUNE TO SEPTEMBER INCLUSIVE—1897.

Dioceses.

Rets.		*Priests.*
1	Albany	75
2	Boston	200
2	Brooklyn	200
2	Burlington	60
2	Cleveland	80
1	Halifax	30
2	Hartford	200
1	Kingston	30
1	Manchester	60
2	New York	320
2	Philadelphia	250
1	Portland	60
1	Providence	100
1	Richmond	30
1	Rochester	80
2	Springfield	200
1	Syracuse	60
1	Toronto	40
1	Wheeling	30

Seminarians.

1	Emmittsburg, Md.	40
2	Overbrook, Phila.	150
1	Seton Hall, N. J.	20

Brothers.

1	Christian Bros., N.Y.	30
1	Xaverian Bros., Mass.	50

Sisters of Charity.

		Srs.
1	Baltic, Ct.	40
1	Greensburg, Pa.	200
1	Holyoke, Mass.	60
1	Leonardtown, Md.	12
1	Newburyport, Mass.	55
5	New York, N. Y.	1100
1	Roanoke, Va.	8
1	Wellesly Hills, Mass.	30

Good Shepherd.

Rets.		*Srs.*
2	Albany, N. Y.	84
4	Boston, Mass.	400
2	New York City	460
1	Norristown, Pa.	30
1	Peekskill, N. Y.	20
1	Philadelphia, Pa.	26

Sisters of Mercy.

1	Bangor, Me.	25
2	Beatty, Pa.	200
1	Bordentown, N. J.	80
1	Burlington, Vt.	35
1	Dover, N. H.	30
1	Greenbush, N. Y.	60
1	Harrisburg, Pa.	25
3	Hartford, Ct.	320
1	Loreto, Pa.	40
2	Manchester, N. H.	70
1	Meriden, Ct.	60
1	Middletown, Ct.	50
1	Mt. Washington, Md.	50
2	New York City	90
1	Philadelphia, Pa.	75
3	Portland, Me.	150
2	Providence, R. I.	80
1	Rochester, N. Y.	40
1	Wilkesbarre, Pa.	60
1	Worcester, Mass.	17

Sisters of Notre Dame.

2	Boston, Mass.	235
1	Chicopee, Mass.	42
1	Lowell, Mass.	130
1	Philadelphia, Pa.	45
1	Waltham, Mass.	125
1	Washington, D. C.	30
1	Worcester, Mass.	40

Sisters of the Sacred Heart.

Rets.		*Srs.*
1	Albany. N. Y.	120
1	Atlantic City, N. J.	40
1	New York City	80
1	Philadelphia, Pa.	85
1	Providence, R. I.	45
1	Rochester, N. Y.	40

Sisters of St. Joseph.

1	Binghampton, N. Y.	50
2	Brighton, Mass.	140
3	Philadelphia, Pa.	430
2	Ebensburg, Pa.	100
3	Flushing, L. I.	500
1	McSherrystown, Pa.	40
2	Rochester, N. Y.	200
1	Rutland, Vt.	60
1	Springfield, Mass.	200
2	Troy, N. Y.	200

Sisters of the Visitation.

1	Baltimore, Md.	50
1	Frederick, Md.	50
1	Georgetown, D. C.	55
1	Parkersburg, West Va.	30
1	Richmond, Va.	22
1	Washington, D. C.	30

Other Communities of Women.

1	Sisters of Bl. Sacrament, Cornwells, Pa.	50
2	Franciscan Srs. Peekskill, N.Y.	250
2	" " Staten Island	110
2	Srs. Holy Child, Sharon Hill. Pa.	90
1	Srs. Holy Cross, Balt. Md.	30
1	" " Notre Dame, Ind.	450
1	" " Wash., D. C.	60
1	" Holy Names, Schenectady, N. Y.	25
1	Srs. Hospitallers, Kingston, Ont.	45
1	" Immaculate Heart, Burlington, Vt.	36
1	Srs. Immac. Heart, N. Y. City	50
1	" " West Chester, Pa.	260
3	Ladies of Loreto, Canada	150
2	Little Sisters of the Poor, Phila.	35
2	Mission Helpers, Balt., Md.	50
1	Our Lady of the Cenacle, New York City	20
1	Presentation, Fishkill, N. Y.	25
1	Providence, Chelsea, Mass.	20
1	Sacred Heart of Mary, Sag Harbor, L. I.	15
1	Salesians, West Park, N. Y.	30
2	Ursulines, New York	100
2	Lay People	100

Summary.

Dioceses,	Retreats,	27	2105
Seminaries,	"	4	210
Brothers,	"	2	80
Sisters,	"	119	9197
Lay People,	"	2	100
		154	11692
	Last year,	145	
	Augmentum,	9	

RETREATS GIVEN BY FATHERS OF THE MISSOURI PROVINCE FROM JUNE 15 TO OCTOBER 15, 1897.

To Diocesan Clergy.

Diocese	*Retreats*	*Diocese*	*Retreats*
Chicago	1	Omaha	1
Detroit	1	San Francisco	1
Dubuque	1	Vincennes	2
London (Ont.)	1		

To Religious Communities.

(Men.)

St. Viateur's College, Bourbonais Grove, Ill.

(Women.)

Sisters of

Charity, Mt. St. Joseph, O.....2
" B.V.M., Chicago, Ill.....4
" " Council Bluffs, Ia.1
" " Davenport, Ia.....1
" " Des Moines, Ia....1
" " Dubuque, Ia.....2
" " Holden, Mo.....1
" " Lyons, Ia.....1

Sisters of

Charity, B.V.M., Milwaukee, Wis...1
" " Sioux City, Ia...1
" " Wichita, Kan.....1
" of Nazareth, Lexington, Ky.1
" " " Mt. Vernon, O.1
" " " Nazareth, Ky..2
" " " St. Vincent, Ky.1
Christian Charity, St. Louis, Mo....1

Sisters of
Good Shepherd, Carthage, O.....2
" " Chicago, Ill.....3
" " Cincinnati, O.....1
" " Columbus, O.....1
" " Kansas City, Mo...1
" " Louisville, Ky.....1
" " Milwaukee, Wis....2
" " Newport, Ky.....1
" " Peoria, Ill.....1
" " S. Omaha, Neb.....1
" " St. Louis, Mo.....2
" " St. Paul, Minn.....2
Holy Child Jesus, Lincoln, Neb.....1
" " " Waseca, Minn...1
Humility of Mary, Ottumwa, Ia.....1
Imm. Heart of Mary, Chicago, Ill....1
" " " " Monroe, Mich.1
Little Comp'y of Mary, Chicago, Ill.1
Loretto, Florissant, Mo.....1
" Joliet, Ill.....1
" Loretto, Ky.....2
" St. Louis, Mo.....1
" Springfield, Mo.....1
Mercy, Catawissa, Mo.....1
" Cedar Rapids, Ia.....1
" Chicago, Ill.....3
" Cincinnati, O.....2
" Clinton, Ia.....1
" Council Bluffs, Ia.....1
" Des Moines, Ia.....1
" Dubuque, Ia. 2
" Los Angelos, Cal.....1
" Omaha, Neb.....2
" Ottawa, Ill.....1
" St. Louis, Mo.....1
" Sioux City, Ia.....1
Notre Dame, Cincinnati, O.....2
" " Columbus, O.....1
" " Odell, Ill.....1
" " Reading, O.....1
" " (School), Chicago, Ill..1
" " " St. Louis, Mo.1

Sisters of
Precious Blood, Crete, Neb.....1
Providence, St. Mary of the Woods, Ind.....2
Providence (Colored), St. Louis, Mo.1
Sacred Heart, Chicago, Ill.....2
" " Cincinnati, O.....1
" " Grosse Pointe, Mich...1
" " London (Ont.).....1
" " Omaha, Neb.....2
" " St. Charles, Mo.....1
" " St. Joseph, Mo.....1
" " St. Louis, Mo.....2
St. Benedict, Nauvoo, Ill.....1
St. Dominic (III. Order), Grand Rapids, Mich.....1
St. Dominic (III. Order), Port Austin, Mich.....1
St. Dominic (III. Order), Sinsinawa, Wis.....1
St. Francis, Pawhuska, Okl. Terr....1
" " Peoria, Ill.....1
" " Purcell, Ind. Terr.....1
" " Rochester, Minn.....1
St. Joseph, Chicago, Ill.....1
" " Cincinnati, O.....1
" " Green Bay, Wis.....1
" " Kansas City, Mo.....1
" " Marquette, Mich.....1
" " Peoria, Ill..... 1
" " St. Louis, Mo.....1
St. Ursula, St. Martin, O.....1
" " Springfield, Ill.....1
" " Youngstown, O.....1
The Poor, Milwaukee, Wis.....1
" " St. Louis, Mo.....1
Visitation B.V.M., Chicago, Ill.....1
" " Dubuque, Ia.....1
" " Maysville, Ky....1
" " St. Louis, Mo.....2

To Lay Persons.

College Graduates.....3
Children of Mary Sodality, Ursul. Conv., Cincinnati, O.....1
" " " " Sacred Heart Convent, St. Joseph, Mo.....1
Young Ladies' Sodality, St. Francis Xavier's Church, St. Louis, Mo.....1
" " " St. Raphael's Church, Springfield, O.....1
Inmates of Home for the Aged, Chicago, Ill.....2
" " " " " Milwaukee, Wis.....1
" " " " " St. Louis, Mo.....1
Children, Good Shepherd Convent, Newport, Ky.....1
Penitents, " " " Chicago, Ill.....1
" " " " Cincinnati, O.....1
" " " " Milwaukee, Wis.....1
" " " " Newport, Ky.....1
" " " " Omaha, Neb.....1
" " " " Peoria, Ill 1
" " " " St. Louis, Mo.....1
" " " " St. Paul, Minn.....1

SUMMARY OF THE RETREATS.

To Diocesan Clergy	8
" Religious Communities (Men)	1
" " " (Women)	117
" Lay Persons	20
Total,	146

Rocky Mountain, St. Ignatius Mission.—In the scholasticate we have the same professors as last year. We have 8 lay brothers and 2 scholastics in charge of the boys' school. Though our contract was reduced we have many children in our schools. The kindergarten has already over 80 babies, the Sisters of Providence have 65 pupils so far, and we have 70 boys. We expect at least 40 more children before the end of October.

Our Scholasticates had on Oct. 1, the following number of students :—

	THEOLOGIANS			PHILOSOPHERS			
	Long course	Short course	Total	1st year	2d year	3d year	Total
Woodstock	68	14	82[a]	22	15	13	50
St. Louis	...	...	...	23	30	14	67 [b]
Montreal	18	9	27[c]	...	12	10	22 [d]
Grand Coteau	...	1	1	14	...	10	24
St. Ignatius (R'y Mts.)	...	13	13[e]	...	...	15	15
Total,	86	37	123	59	57	62	178

[a] Of these theologians 25 belong to Maryland, 30 to Missouri, 12 to New Orleans, 7 to New Mexico, 1 to California, 6 to the Rockies, 1 to Canada.

[b] Of these philosophers 12 belong to New Mexico, 8 to California, 2 to Mexico, 45 to Missouri.

[c] Of these theologians 9 belong to New Orleans.

[d] Of these philosophers 2 belong to New Orleans.

[e] Of these theologians 5 belong to Missouri, 1 to New Mexico, and 7 to Rocky Mountains.

Troy.—Father Quinn, who is always devising some new scheme to render more effective the working of his Boys' Sodality, has recently established a Sodality Roll of Honor, which is published semiannually. A copy of the following testimonial, neatly gotten up and printed in colors, is given to each boy, and he is required to have it signed by his teacher or employer :—

Boys' Sodality, St. Joseph's Church,

TROY, N. Y.

THIS TESTIMONIAL IS DESIGNED TO FURNISH MATERIAL FOR A

SODALITY ROLL OF HONOR

Published Semiannually.

The employer or teacher is requested to kindly affix signature in case the boy concerned is really in excellent standing as indicated below.

I hereby certify that . . . . . is commendable as being above the average in point of fidelity, industry and good deportment.

Signature of employer or teacher . . . . . .

Name of business house or school . . . . . .

The forthcoming Roll of Honor will be published 189

On St. Aloysius Day the Roll of Honor was read at a special meeting of the sodalists to which their friends were invited. With each boy's name was read that of his employer or school, and both were published the following morning in the newspapers.—The Sodality has at present 216 regular members with fifty-two lads on the waiting list ready to fill vacancies.

Washington, D. C., Gonzaga College.—This year marks a solid increase for Gonzaga and the first graduating class for many years. It is worth notice, that 150 students is a better proportion for the population of Washington—and especially its Catholic population—than 600 in New York or 400 in Boston.—Of our 154 only 23 are in the preparatory course, and these twenty-three are understood to be in preparation.

The church.—Father Pardow has successfully organized the Men's League of the Sacred Heart. They meet the third Friday of each month in the upper church and go to Communion in a body. At the first meeting 500 men were present. Excellent results are expected from these league meetings.

Home News.—The ordinations took place on June 26, 27, and 28. Cardinal Gibbons conferred the Holy Orders on each of these days. On the last day John M. Coughlan, John J. Fleming, Charles F. Bridges, Joseph H. Smith, Michael R. McCarthy, L. Eugene Ryan, Michael J. Kane, Francis J. Lenahan, and Francis J. Lamb were ordained priests for the province of Maryland New York; Henry G. Huerman, Thomas J. Conners, James E. Conahan, William A. Mitchell, Francis J. Morfeld, Michael F. McNulty,

Joseph F. Hill, Michael A. Leary, Louis Kellinger for the Missouri Province; Francis Kowald for the New Mexico Mission.

Our Vacations were spent as usual at St. Inigo's. Father W. G. R. Mullan was superior, and certainly did all in his power to make every one happy. Father Tynan, the superior of the residence as usual contributed much also for our enjoyment, and his assistant, Father Hamilton, interested us all with several entertainments from the two brass bands he has formed among his colored parishioners of St. Inigo's and St. Nicholas. Father Carroll came from Georgetown and added much to our joy by his cheerful words and reminiscences, while his patient endurance of his heavy cross was a source of admiration and edification. We love to think that he too profited by these vacation days and that he returned to Georgetown in better health and with only the pleasantest reminiscences of St. Inigo's during the vacation of 1897.

A New Rector.—On August 3d, Father Burchard Villiger was installed as Rector of Woodstock. As most of the professors were absent and many of the new comers had not yet arrived, the usual greeting to the new rector was postponed till Oct. 10th, the feast of St. Francis Borgia.

The Faculty.—Father J. F. Galligan is Minister and procurator; Father Maas is Prefect of Studies and teaches Scripture and Hebrew, Father Smith is teaching "De Gratia;" Father Casey "De Re Sacramentaria;" Father Sabetti has the class of Moral Theology, and Father Guldner the Short Course. Canon Law has been introduced into the course. It is taught twice a week by Father Papi. Father Barrett teaches Metaphysics and Father Aloysius Brosnan Logic. Father Freeman has Physics, and Father Denis O'Sullivan Mathematics, Chemistry and Astronomy. Father Holaind teaches Ethics. Father Frisbee is spiritual father and editor of the LETTERS. Father McAtee has charge of the parish.

Revival of the Academies.—The theologians' and the philosophers' English Academies, which in 1889 and 1890 were so flourishing, have been revived at the request of Very Rev. Father Provincial. Their special object is to give our scholastics an opportunity of expressing in English what they have studied in class. The theologians' academy meets every second Wednesday. The officers are: President, Mr. J. Finn, Assistants, Mr. Mahony and Mr. Shealy, Secretary, Mr. Neary. The first public meeting was held on Oct. 20, Mr. Taelman read an essay on the "Stability and Development of Dogma," or "How development in the Church's dogma is to be reconciled with the unchangeableness of faith." After the paper was read Mr. F. Connell and Mr. La Chapelle introduced the discussion, to which Mr. Taelman replied. Rev. Father Rector, the Prefect of Studies, the Spiritual Father and several of the faculty were present and were much pleased. The second meeting was held Nov. 10; Mr. J. Finn read an essay on the "Index of Prohibited Books." Mr. Matthews and Mr. Goller opened the discussion.

The philosophers' academy meets the first Wednesday of each month, the first meeting being held on Oct. 6. The President is Mr. E. T. Farrell; Consultors, Mr. J. G. Linnehan and Mr. Mark J. McNeal; Secretary, Mr. H. W. McLoughlin. At the first meeting held on Oct. 6, three papers were read: "The Province of Philosophy," Mr. J. G. Linnehan; "The Utility of Philosophy," Mr. E. T. Farrell; "Scholasticism—Its Place in History," Mr. M. J. McNeal. Hereafter at each meeting one paper is to be read followed by a discussion. The paper for the November meeting was "Pantheism," by Mr. J. J. Carlin, and the objectors were Mr. Geale and Mr. Keating.

Greeting to our new Rector.—On the feast of St. Francis Borgia, the theologians and philosophers gave an entertainment in the library to offer the new rector—Father Villiger—their best wishes. Mr. Buel opened with a Latin "Salutatio" in which he happily welcomed Father Rector from the "schola affectus"—for he was tertian master last year—to the "schola intellectus;" verses and addresses in Latin, French, German, and English followed, interspersed with songs and music by the new orchestra in charge of Mr. Bertram. Father Rector spoke in conclusion.

Father Provincial's Patronal Feast.—Rev. Father Provincial did us the honor to come to Woodstock to celebrate St. Edward's day, Oct. 13. The addresses of congratulation and music were given during dinner. The Latin verses read on the occasion seem to express the love and gratitude we feel towards one who already has endeared himself to us all as a kind and devoted father. They began as follows:—

Quem Deus eximio populum custodit amore,
Justos, magnanimos donat habere duces.
Eduardi Regis replevit gloria terram,
Eduardi Regis transiit astra decus.
Non sibi, sed populo vixit, fulsitque benignis
Legibus imperium, Rex minus atque Pater.
Nos ter felices, quos tanti nominis heres
Virtutumque simul dirigt, unit, amat.
Munere largus amor, munus pater optimus ipse,
Qui sua diffundens gaudia, nostra parit.

A New Edition of Father Maas' Life of Christ has just appeared as we go to press. It is much improved as regards binding and paper and is illustrated with some 45 engravings of scenes in the life of our Lord, and with maps and plans of Jerusalem. The publisher is B. Herder of St. Louis, Missouri. The price remains the same, $2.

Catalogues.—The following catalogues are still lacking in our collection:—

1. Prov. Rom. '83. ('49. '50.)
2. Prov. Taurin. '32. '34. ('48. '49. '50.)
3. Prov. Sicul. '16. '17. '18. '19. '20. ('21. '22. '24. '25.) '27. '28. '30. '31. '32. '34. ('49); about 1805–'14 cf. cat. 1891.
4. Prov. Neapol. '32. '33. ('49.)
5. Prov. Galic.-Austr. '34. '37. '38. '32 and all earlier.
6. Prov. Galic. ('49. '50. '51. '52.)

7. Prov. Germ. '32. '37. '44.
8. Prov. Franciæ '60.
9. Prov. Lugdun. '46.
10. Prov. Hispan. '21–'26. '31. '39. '42. '53. '55.
11. Prov. Aragon. '65.
12. Prov. Angliæ ('29–'39. '43. '48. '49. '51).
13. Prov. Misour. ('23–'34.) '36. ('44.) '49. ('51.)
14. Prov. Mexic. '21–'54. '58–'65. '19 and all earlier.
15. Prov. Hibern. ('45. '46. '48. '49. '50.)
16. Prov. Venet. ('49. '50.)
17. Prov. Russiæ 1808. '10 '12. '13. '14. '15. '17 and all later; 1805 and all earlier.
18. Missio Nankin '83. '87. '90 and all later; '79 and all earlier.
19. Missio Bengal Occid. We have only 1894, 1895, 1896.
20. Missio Mangalor. We have only 1883, 1894, 1896.
21. Missio Chilo-Paraguar. We have only 1894, 1895.

We will gladly exchange copies of our duplicates for any of the above. For a list of these duplicates see LETTERS Vol. XX; page 60.

England, *Results of the Oxford and Cambridge Examinations.*—We have received at the last moment the "Letters and Notices" for October giving the result of the examinations referred to under "England," p. 501:—

Manresa.—We gave before the number of Juniors who presented themselves this year for the Oxford and Cambridge Higher Certificate Examinations, and the subjects which they took up. The results of the Examination have been communicated since, and are as follows. Of the sixteen candidates, 10 obtained Certificates, of whom 3 gained distinction in Latin, 2 in French, and 3 in English. Six of the total number failed to obtain Certificates, but of these one was distinguished in English, while two passed in four subjects, failing only in one. With reference to the above results it may be stated by way of comparison with certain public Colleges, that among the 41 successful from Harrow there were only 11 distinctions; among the 58 from Eton there were 30; and among 53 from Rugby were 48 distinctions.

In this latter case, 38 distinctions of the whole number were obtained by candidates who had competed successfully on previous occasions. The results therefore stand well for Manresa, considering that this is the first time that our Juniors have been presented in a body. The Examiner's Report described some of the papers as being of exceptional merit.

What may be called the Lower Community of Manresa reaches a good figure for this year, as it comprises 30 Juniors; 37 Scholastic Novices, besides 3 more accepted and expected; and 18 Coadjutor Novices, together with one postulant.

Stonyhurst.—Though the opening attempts upon the Higher Certificate Examination are not perhaps of the most brilliant, still they contain many instructive lessons. We passed five boys out of ten who went up, but did not secure any distinctions; though two were honorably mentioned for good work

in Higher Mathematics. To gauge the relative value of this result it should be remembered that the average number of passes throughout England this year was slightly over fifty per cent., that the number of distinctions is about one in fifty passes, and that by far the greater number of those who secure distinctions from the public schools have been up for the examination more than once—some three or four times.

The lesson, therefore, which we may learn from our earliest attempt is more encouraging than at first sight the results would seem to justify. At all events the standard is evidently well within the reach of our colleges. It gives encouragement to the special subjects of our college courses, and above all it affords abundant scope for all the best powers of our best boys being fully exercised. Later, perhaps, we may secure a still greater advantage, which appears to have been so far overlooked. It seems the custom of the Board to appoint examiners for the different centres or colleges who will be likely to be most in touch with the spirit of the special place in question. As often as not an old boy is nominated to correct the papers of the school from which he himself has come. Consequently, it may easily occur that in time we shall be allowed our own graduates at the University as our examiners—a concession the more probable when we remember the recent appointment of a Catholic examiner for Scripture in the Oxford Local Examinations.

For the other examinations, nine secured certificates in the Lower Certificate examinations, one of whom did exceptionally brilliantly.

German Province, *Valkenburg.*—Father Charles Frick, until recently Socius of the Provincial, has been appointed Rector of the *Collegium Maximum* of Valkenburg. Father Frick came to America as a young scholastic and from '80–'84 taught at Buffalo and Prairie-du-Chien. He is the author of the *Logica et Ontologia ad usum scholarum* which is in use at Woodstock. —Father Lehmkuhl has been called to Valkenburg to edit the second volume of the late Father Sasse's work *De Sacramentis.*

Cleveland.—"St. John Berchmans' Hall" is a country house near Cleveland, about an hour and a quarter's walk from St. Ignatius' College. The property comprises forty acres of ground and the location is very healthy. It serves both as a villa for the professors of the college and a home for the young scholastics who study philosophy. Their professors are Fathers Ming and Edward Steffen. The philosophers had to be kept here, because Valkenburg was literally over-crowded.—The Commercial Courses have been done away with both in Buffalo and in Cleveland; the present fourth Academic of the latter college numbers 74 students.—Father Richard Martin, lately of Cleveland, is taking a higher course of Physics, Mathematics and Chemistry at the Johns Hopkins University in Baltimore.

SUPPLEMENT.

THE PRESENT STATE OF THE ALASKAN MISSION.

A Letter from Very Rev. J. B. René, S. J.

San Francisco, California,
October 31, 1897.

Rev. and Dear Father,
P. C.

You ask me by your note of October 26, which has just come to hand, what you may put in the forthcoming number of the Woodstock Letters about Alaska. I am afraid, if I answer fully your question, I shall be too late for the October number. The only thing I can do under the circumstances to comply with your request is to send you at once a few remarks on our actual situation in Alaska.

Father Crimont is in Kosyrefski with Father Ragaru and three lay brothers; viz., BB. Negro, Marchisio and O'Hare. As I am obliged to reside a part of the year in Juneau and the other part on the Yukon, Father Crimont is in my absence in charge of the mission there, as vicar general of the prefect apostolic and the acting superior of Ours. Father Monroe remains in Nulato; he has now Br. Giordano as companion.

Father Judge has followed the miners from Forty Miles and Circle City to Dawson City, where I found him busy at erecting an hospital two storeys high, built of logs of course, on the very best location in the new city. He had nothing but a tent, as church and house; but he intends building as soon as he can, a church and a residence for two priests. He seems to be much esteemed and loved by all the people about him. Everybody praises his zeal and charity. The poor father has been alone for two years. I wish I could have sent another father to Dawson City; but all that I could do was to send him Brother Cunningham. It is uncertain yet whether the five sisters, who left Akularak and were ascending the Yukon to take charge of the hospital, have been able to reach their destination.

Father John Post is now in Akularak with Father Parodi and two lay brothers, viz., BB. Tuigg and Brancoli. You have heard how poor Father Parodi, during last year, whilst he was alone at Tununa, near Cape Vancouver, had a terrible trial. When I met him at Akularak, where he was brought by some Indians in a pitiful condition, he had already rallied and seemed to be himself again. As the causes of his troubles have been removed and he will not be sent again alone to such a distance, I hope he will be all right this year.

Father Robaut is now at St. Michael's helping Father Barnum to complete his work on the Eskimo language. Both will visit our station on the Kuskokwim towards Christmas and will spend the remainder of the year at Kosyrefski. When I left St. Michael's at the end of August, all our fathers and brothers on the Yukon were in good health and excellent spirits. I was very much consoled by the patience, courage, and, I may say, even joy with which they bear, as a rule, very great hardships. When consulted about the things necessary to promote the success of our mission, they agreed in the same opinion and pointed out the same needs, especially the lack of men in a work of such magnitude as the evangelization of Alaska.

As for me, I am entirely of the same opinion. I do not hesitate to say we have a great work before us in the immense territory of Alaska, and to be able to accomplish it with success, we need the grace of God, time, and men. The two first will not be wanting to us, but where shall we find men willing to spend their lives in that dreary land for the salvation of the souls of poor people, for the most part still plunged in the superstitions of Shamanism? Our mission is only at its beginning, when we consider that out of the seven great districts of the territory, we occupy only two—viz., the district of Juneau and the district of the Yukon River—and this very imperfectly. We have only one station in the populous valley of Kuskokwim; none in the arctic district, none in the Nushagak district, none in the Aleutian Islands, none in the Kadiak district, which extends from the St. Elias through the valley of Copper River, up to the Alaskan peninsula. All these districts are in the hands of the Russian priests or of some Protestant ministers. It is true, the population is not numerous, if we consult the last census of 1890, but it has wonderfully increased since, especially in certain districts, and the probability is, that it will increase more and more in the future.

As for Rev. Father Cataldo, I did not see him at all. When I was in Akularak, I was told he had sailed from St. Michael's by the first steamer. I suppose his mission as a visitor on the Yukon had by that time come to an end. Father Barnum must have informed Your Reverence already about the illness of Very Rev. Father Tosi in the month of February this year. On landing at St. Michael's this was the first news which was conveyed to me by Father Barnum. It was thought advisable by all our fathers and the doctor who was consulted on the matter, that the father should repair to a milder climate, where he could receive all the care and attention the condition of his health requires. But Rev. Father Tosi, and it can be easily understood, did not leave without regret the old field of his labors. As a soldier, he wanted to die on the battlefield. However, reason and virtue prevailed upon the desires of his heart, and he was to leave St. Mich-

ael's by the Bertha. The last news I heard about our dear father, was that he reached Juneau on the 7th of October on his way back to the States. Father Treca tells me he was greatly in need of rest when he arrived there, but now he feels better.

You have heard about the change which was made by our Very Rev. Father General in the government of our mission. It has now been made clear to everybody that our mission on the Yukon does not depend any more on the Superior General of the Rocky Mountains, but enjoys its autonomy under its own superior, like every other mission of the Turin Province. However, the Juneau district of our mission is still under the supervision of the Superior of the Rocky Mountains.

Perhaps Your Reverence would like to know the origin and end of the imbroglio which signalized the simple fact of the nomination of a new Prefect Apostolic of Alaska. As I am convinced it was the fault of nobody, we are free to speak plainly about it. It seems to have originated from the blunder of a copyist in Rome, who took one name for another.[1] And as false news seems to travel far more rapidly than truth through the world, that bogus information had already spread everywhere, when the letter of Very Rev. Father General dated May 15, was journeying slowly on its way to Juneau. The true nominee had long before received the pontifical decree dated Rome, March 16, on the very eve of St. Patrick. He had been waiting for a letter of Very Rev. Father General up to the 4th of June, but then, not to lose the only chance he had of visiting our missions on the Yukon this year, he was obliged to start by the first boat sailing from Sitka to St. Michael's; trusting at the same time that the letter from Very Rev. Father General would be forwarded to him in good time to St. Michael's, as it was later on. This letter of his Paternity put an end for ever to the confusion which the false news had engendered in the minds of Ours on the Yukon. It is only fair to say that our fathers and brothers on the Yukon displayed, as a rule, great tact, discretion and good will during the short time in which uncertainty prevailed.

Were I not so much pressed by time—as my reply to your letter must be mailed without delay—I would gladly add here something about the necessity of multiplying schools everywhere in our mission, as the only way to secure in a near future a generation of fervent Christians in a land where heathenism and polygamy are still having their own way. We can have little influence on the adult population, which has long been the slave of pagan corruption and superstitious

[1] Reference is here made to a report in the newspapers that another father, not Father René, was appointed Prefect Apostolic. As the letter of Very Rev. Father General had not arrived there was confusion for some time.—Ed. W. LETTERS.

habits. Besides I feel convinced that, unless we secure a greater abundance of grace, and at the same time strike the minds of the savages, and moreover gain the esteem of the American people by the manifest usefulness of our efforts in the civilizing of Alaska, we can never expect great results from our work A. M. D. G. If I am not greatly mistaken, all this may be obtained by us, if we manage to have done by others what we cannot conveniently attempt to do ourselves. The problem which occupies the mind of the people is how to make Alaska a habitable land; those who will succeed to cultivate the soil, to rear cattle and above all the reindeer, and by their industry will supply the inhabitants of the country with planed and dressed lumber from the forests of Alaska, will have done a great deal to solve the problem. Why then not try to have that done by others under our guidance, to the great advantage of our mission, the credit of our Society and the honor of our Mother the Church? Why should not Catholics be the pioneers of civilization in Alaska as every where else? Please excuse me for haste.

Ræ Væ Addictus in Christo servus,

J. B. RENÉ, S. J.,

Præf. Apost. Alaska.

Students in our Colleges in the U. States and Canada, 1896-'97

College	Place	Scholastic Year 1896–'97														
		Number of students	*Boarders*	*Half Boarders*	*Day Scholars*	*A. M. (in course)*	*College course*	*Grammar course*	*Latin Rudiments*	*Commercial*	*Preparatory*	‖*Augmentum (Boarders)*	*Augmentum (Half Boarders)*	*Augmentum Day Scholars*	*Total Augmentum*	*Province Augmentum*
Md. N. Y. Prov.																
Georgetown Univ..	Georgetown, D.C...	[a]286	192	1	93	[b]34	122	106	24	.....	.....	-14	-6	25	5	
*Gonzaga**	Washington, D. C..	143	.....	.....	143	.....	15	53	48	27	.....	.....	.....	-7	-7	
St. John's	Fordham, N. Y.....	218	157	2	59	2	79	65	35	15	22	-8	2	7	1	
Holy Cross	Worcester, Mass...	361	294	.....	67	.....	219	128	14	.....	.....	67	.....	16	83	
St. Francis Xav.....	New York.....	661	.....	.....	661	.....	202	165	99	.....	195	.....	.....	-100	-100	5
St. Joseph's.....	Philadelphia, Pa...	202	.....	.....	202	.....	44	60	98	.....	.....	.....	.....	34	34	
Loyola.....	Baltimore, Md.....	164	.....	.....	164	7	58	75	24	.....	.....	.....	.....	-36	-36	
Boston	Boston, Mass.....	443	.....	.....	443	.....	151	174	97	21	.....	.....	.....	24	24	
St. Peter's.....	Jersey City, N. J....	260	.....	.....	260	.....	92	70	98	.....	.....	.....	.....	1	1	
Missouri Prov.																
St. Louis Univ.....	St. Louis, Mo.....	327	.....	.....	327	.....	67	109	68	48	35	.....	.....	-1	-1	
St. Xavier.....	Cincinnati, O.....	387	.....	.....	387	.....	103	196	.....	68	20	.....	.....	-7	-7	
St. Mary's.....	St. Mary's, Kansas.	242	230	.....	12	.....	60	98	.....	84	.....	7	.....	-4	3	
St. Ignatius.....	Chicago, Ill.....	476	.....	.....	476	.....	155	213	.....	86	22	.....	.....	-18	-18	
Detroit.....	Detroit, Mich.....	241	.....	.....	241	.....	81	145	15	.....	.....	.....	.....	-49	-49	-38
Creighton †.....	Omaha, Neb.....	198	.....	.....	198	.....	60	138	.....	.....	.....	.....	.....	22	22	
Marquette.....	Milwaukee, Wis...	243	.....	.....	243	.....	77	100	.....	66	.....	.....	.....	12	12	
N. Orleans Miss.																
Spring Hill.....	Spring Hill, Ala....	131	131	.....	.....	3	46	32	.....	42	8	4	.....	.....	4	
Immac. Concep.....	New Orleans, La...	375	.....	.....	375	12	63	75	34	70	121	.....	.....	42	42	25
St. Mary's.....	Galveston, Texas...	111	.....	.....	111	.....	21	47	.....	.....	43	.....	.....	-21	-21	
Canada Miss.																
St. Mary's	Montreal, Can.....	341	103	46	192	.....	133	115	44	.....	49	-49	-48	-52	-149	
St. Boniface.....	Manitoba	76	20	5	51	.....	26	5	11	34	.....	9	.....	-1	8	7
Loyola	Montreal, Can.....	148	30	10	108	.....	.....	29	55	.....	64	30	10	108	148	
California M.																
Santa Clara.....	Santa Clara, Cal....	239	152	6	81	.....	142	31	.....	48	18	4	-9	8	3	
St. Ignatius.....	San Francisco, Cal.	441	.....	.....	441	.....	66	113	58	.....	204	.....	.....	-135	-135	-132
Buffalo Miss.																
Canisius.....	Buffalo, N. Y.....	302	87	.....	215	.....	67	153	.....	14	67	-9	.....	-5	-14	
St. Ignatius.....	Cleveland, O.....	194	.....	.....	194	1	39	95	30	12	18	.....	.....	-34	-34	-48
N. Mexico Miss.																
Sacred Heart	Denver, Col.....	147	70	12	65	.....	21	56	44	.....	26	14	7	11	32	32
Rocky Mt. Miss.																
Gonzaga.....	Spokane, Wash.....	121	37	.....	84	.....	18	35	44	.....	24	.....	.....	26	26	26
	TOTAL	[c]7478	1503	82	5893	59	2227	2681	940	635	936	55	-44	-134	-123	-123

[a] Law School, 274 ; Medical School, 86 ; School of Arts, 286 ; Duplicated 11 ; Total, 634.
[b] 23 Post Graduates for degrees, 11 special students. [c] The real difference between last year and this is — 238, but San José 115 is not counted, being suppressed.
† 52 in Medical School, augmentum of 1.
* The Colleges in italics have commercial courses.
⁂ N. B. The A. M.'s and A. B.'s are counted in the College course.
‖ As compared with the year 1894–'95, the total then being 7716.

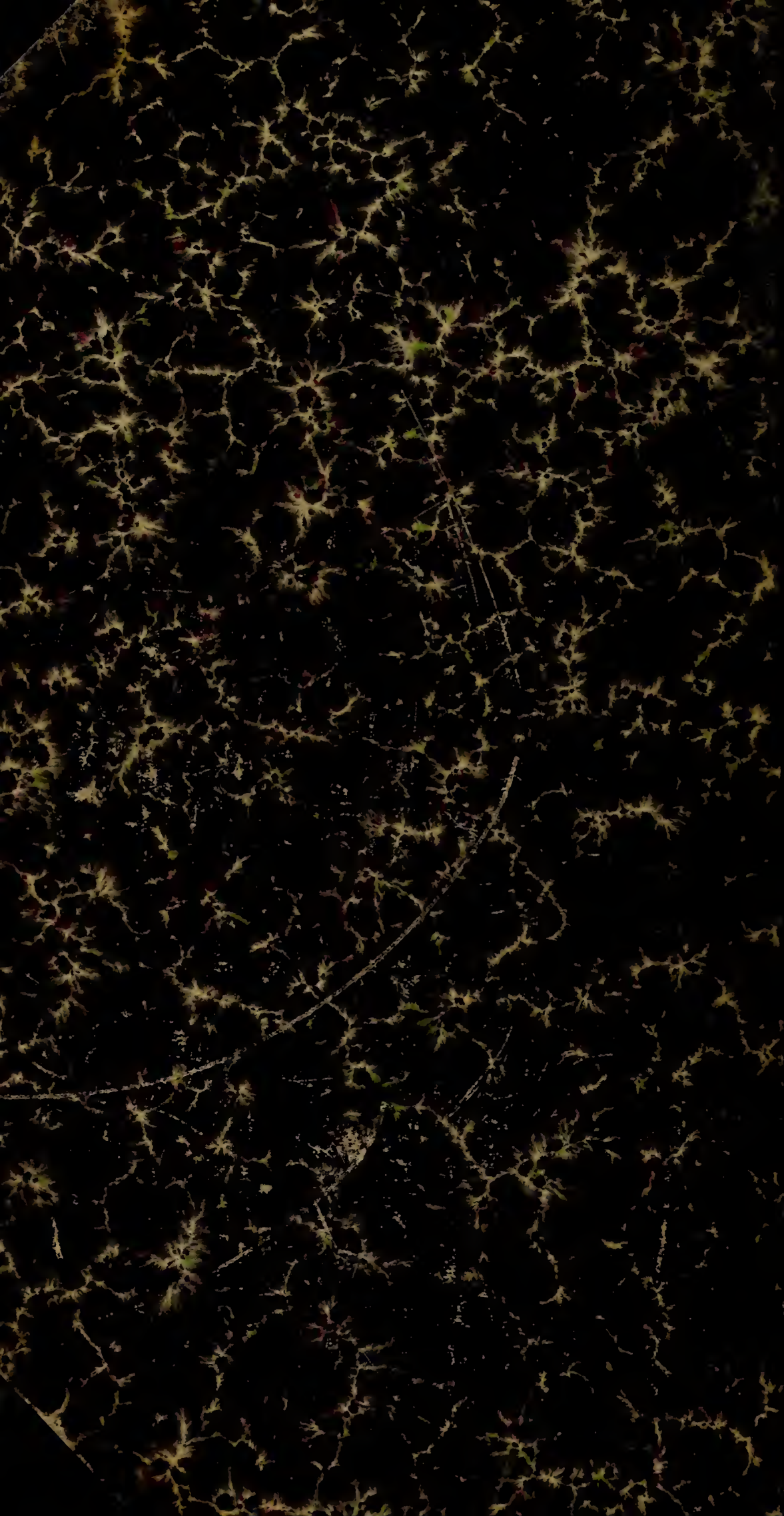
Students in our Colleges in the U. States and Canada, Oct. 1, 1897

College	Place	Oct. 1, 1897. Number of students	Boarders	Half boarders	Day scholars	A. M. in course ‖	College course	Grammar	Latin Rudiments	Commercial	Preparatory	Augmentum (Boarders) ¶	Augmentum (Half Boarders)	Augmentum (Day Scholars)	Total Augment.	Prov. Augment.
Md. N. Y. Prov.																
Georget'n Univ....	Georgetown, D.C.†	271	196	6	69	(a)24	118	84	45	.....	.....	7	6	19	32	
Gonzaga.....	Washington, D.C...	151	.....	.....	151	.....	27	45	56	.....	23	.....	.....	12	12	
*St. John's**.....	Fordham, N. Y.....	212	146	6	60	4	81	65	36	11	15	15	4	11	30	
Holy Cross	Worcester, Mass...	313	259	.....	54	.....	190	107	16	.....	.....	−16	−1	1	−16	
St. Francis Xav.	New York.....	622	.....	.....	622	.....	189	139	145	.....	149	.....	.....	27	27	
St. Joseph's.....	Philadelphia, Pa....	171	.....	.....	171	.....	44	73	54	.....	.....	.....	.....	−20	−20	67
Loyola	Baltimore, Md.....	140	.....	.....	140	.....	61	48	31	.....	.....	.....	.....	−20	−20	
Boston	Boston, Mass.....	444	.....	.....	444	.....	165	163	90	26	.....	.....	.....	25	25	
St. Peter's.....	Jersey City, N.J....	240	.....	.....	240	8	88	62	82	.....	.....	.....	.....	−3	−3	
Missouri Prov.																
St. Louis Univ.....	St. Louis, Mo.....	319	.....	.....	319	.....	70	114	52	58	25	.....	.....	4	4	
St. Xavier.....	Cincinnati, O.....	401	.....	.....	401	.....	99	228	.....	55	19	.....	.....	26	26	
St. Mary's.....	St. Mary's, Kansas.	270	256	.....	14	.....	61	125	.....	84	.....	42	.....	.....	42	
St. Ignatius.....	Chicago, Ill.....	438	.....	.....	438	.....	146	200	.....	74	18	.....	.....	2	2	
Detroit	Detroit, Mich.....	242	.....	.....	242	.....	83	149	10	.....	.....	.....	.....	17	17	40
Creighton ‡.....	Omaha, Neb.....	162	.....	.....	162	.....	50	112	.....	.....	.....	.....	.....	−31	−31	
Marquette	Milwaukee, Wis....	220	.....	.....	220	.....	54	112	.....	54	.....	.....	.....	−20	−20	
N. Orleans Miss.																
Spring Hill.....	Spring Hill, Ala....	Clo	sed	on	acc	oun	t of	Yel	low	Fe	ver.	.....	.....	.....	.....	
Immac. Concep.....	New Orleans, La...	311	.....	.....	311	.....	63	72	25	55	96	.....	.....	11	11	8
St. Mary's.....	Galveston, Texas...	92	.....	.....	92	.....	19	35	.....	.....	38	.....	.....	−3	−3	
Canada Miss.																
St. Mary's.....	Montreal, Can.....	339	122	19	198	.....	159	85	63	.....	31	−28	−48	9	−67	
St. Boniface.....	Manitoba.....	82	17	3	62	.....	25	7	11	27	12	3	−2	19	20	−4
Loyola	Montreal, Can.....	165	46	12	107	.....	.....	61	46	.....	58	21	12	10	43	
California M.																
Santa Clara.....	Santa Clara, Cal....	208	122	4	82	.....	124	32	.....	40	12	−16	−2	13	5	−200
St. Ignatius.....	San Francisco, Cal.	381	.....	.....	381	.....	71	98	58	.....	154	.....	.....	−195	−195	
Buffalo Miss.																
Canisius.....	Buffalo, N. Y.....	263	88	.....	175	.....	62	153	.....	.....	48	8	.....	−33	−25	−55
St. Ignatius.....	Cleveland, O.....	198	.....	.....	198	.....	48	120	30	.....	.....	.....	.....	−30	−30	
N. Mexico Miss.																
Sacred Heart.....	Denver, Col.....	115	54	5	56	.....	17	42	28	11	17	−7	−4	3	−8	−8
Rocky Mt. Miss.																
Gonzaga.....	Spokane, Wash.....	87	33	.....	54	.....	20	28	24	.....	15	−4	.....	−6	−10	−10
	TOTAL (b)	5857	1339	55	5463	36	2134	2560	902	495	720	25	−35	−152	−162	−162

(a) Including four special students. (b) The difference between Oct. 1, '96 and '97 is really — 397, but Spring Hill and San José are not taken into account above.

* The Colleges in italics have commercial courses.

† Medical School 87, augmentum of 24; Law School 263, augmentum of 23.

‡ Medical School, 85, augmentum of 22. ‖ These A. M's are counted in the college course.

¶ As compared with Oct. 1, 1896, the total then was 7254.